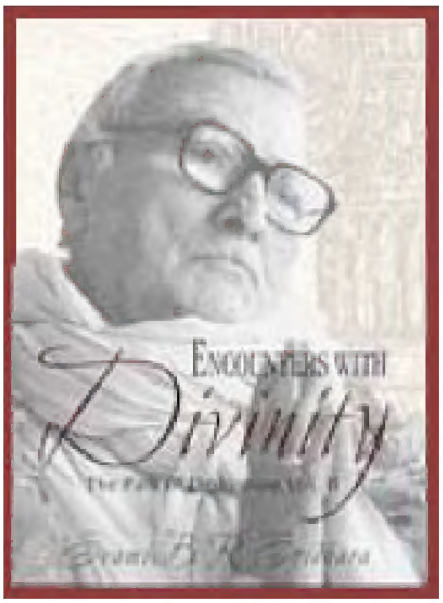
ALL GLORIES TO SRI SRI GURU AND GAURANGA!

# Encounters with Divinity




THE PATH OF DEDICATION VOL. II

SWAMI B.R. SRIDHAR

**Contents**

Preface
Introduction
About the Author
Introductory Nectar
Part One: Divine Conception
Part Two: Divine Guidance
Part Three: Divine Manifestation
Part Four: Divine Revelation

# Preface

It is the duty of every disciple to dive deeply into the nectar of the instructions of their Guru Maharaja and a disciple should recognize the words of their *guru* anywhere. There is the story of Aurobindo Ghosh, a famous writer who absconded from the police during India's independence movement in the early Twentieth Century, but was found by a clever attorney who recognized his writings under another name – he saw the same substance in another form.

Sometimes a disciple may not recognize the direct words of their spiritual master or may find the mood and *siddhanta* of their Guru Maharaj in the writings of another well schooled in their Guru Maharaj's teachings. In this regard, some devotees have expressed the notion that Srila Sridhar Maharaj's statements in the book *Follow The Angels* were not representative of his teachings. However, one who is at all familiar with the teachings of Srila Sridhar Maharaj (particularly those who are actual disciples of His Divine Grace) will easily see a continuity of thought and emphasis in all of Srila Sridhar Maharaj's talks and writings – all his teachings are conservative and penetrating. His teachings are unique in the extent of the depth of his realizations and his profound knowledge of the Gaudiya Vaisnava *siddhanta*. In one of his earlier works, *Golden Volcano of Divine Love*, Srila Sridhar Maharaj states,

"Of course these transcendental topics are very high, and we should not indulge in them carelessly, for if we project mundane characteristics into the higher plane, our future realization will be harmed. Our mundane experience will tend to take us down, so we must proceed with caution. What we conceive of at present is not to be found in the plane of Krsna's pastimes – it is a far higher plane of existence that the realm of our experience. Our vision is adulterated. We have only an alloyed conception of the original thing. We must keep this in mind, and with this caution we may deal with these things."

Our personal experience is that the talks of Srila Sridhar Maharaj on his veranda in the Sri Chaitanya Sarasvat Math (from which all of his books have been extracted) are consistent with his orthodox approach to all aspects of Krsna consciousness. These points are described in greater detail in the 'About the Author' section.

We would like to offer a few words of thanks to Sripad Svami B.G. Narasingha Maharaj for his encouraging words and continuous support in this endeavour to present the poignant realizations of Srila Sridhar Maharaj in this written format, without which this project could not have been completed. We feel confident that our readers will benefit greatly from these illuminating glimpses into Gaudiya Vaisnava *siddhanta*. Having access to an almost unlimited storehouse of Srila Sridhar Maharaj's recorded talks, we plan to regularly bring forth more books in this Path of Dedication series.

Tridandi-svami

*Bhakti Bhavana Visnu*

# Introduction

To have even the slightest touch with divinity is our greatest spiritual wealth. This is possible when one is drawn into connection with a *sadhu*, the agent of the Supreme Lord. In this publication, *Encounters With Divinity,* the author Srila B.R. Sridhar Dev Gosvami Maharaj puts us in connection with Divine Conception, Divine Guidance, Divine Manifestation, and Divine Revelation. We cannot but express our humble opinion that his readers are indeed most fortunate to come in connection with this rare and inspiring spiritual wealth.

In part one, Divine Conception, Srila Sridhar Maharaj takes us back in time and tells of how his guru, Srila Bhaktisiddhanta Sarasvati Thakur, gave birth to his preaching mission, the Gaudiya Math. How Srila Sridhar Maharaj first came in connection with his guru and how the Gaudiya Math declared war on *maya* in a most noble attempt to establish the Krsna conception on a universal scale, are also explained.

In part two, Divine Guidance, the spirit of Krsna consciousness as well as the vision of *guru*, the position of *sastra*, the *sadhu, sri murti* and many other valuable points of guidance to help one develop the proper understanding of the ontological truths of Krsna consciousness are presented by Srila Sridhar Maharaj in his usual vivid and happy style.

In part three, Divine Manifestation Srila Sridhar Maharaj manifests many gems of the Gaudiya *siddhanta* by explaining the position of Sri Chaitanya, the nobility of *gaura-lila*, the form of Lord Jagannatha, the worship of *govardhan-sila*, the appearance of Ekadasi and many other sweet and relishable manifestations of Krsna consciousness.

In part four, Divine Revelation, the most subtle and sublime aspects of the inner circle of the Supreme Lord's eternal associates headed by Sri Rupa Gosvami and the soul's gradual entrance into that super-subjective realm of divine *lila* are revealed by Srila Sridhar Maharaj. The feelings of a devotee in separation from Krsna, union in separation, and separation from the Lord's devotees are also revealed in this portion of *Encounters With Divinity*, with special emphasis on who is the dearmost devotee of the Supreme Lord.

In *Encounters With Divinity* we find ourselves not only being drawn in connection with divinity, but we find here some of the most sublime experiences of Srila Sridhar Maharaj in his own personal encounters with divinity. The words of Srila Sridhar Maharaj are indeed non-different from the Supreme Lord as they are 'divinely inspired' in the truest sense of the expression.

It is our most humble appeal that Srila Sridhar Maharaj and his readers will kindly forgive us for any mistake that we may have made in our attempt to serve them.

Svami B.G. Narasingha
Nandotsava, 28 August, 2005

# About the Author

To acquaint our readers with the author we have but to relate some of his transcendental glories. One can easily understand the greatness of an individual by the acts he performs or by the contributions that he makes to society. The glories of Srila Sridhar Maharaj are many and they are all deep like an ocean of transcendental nectar.

Srila Sridhar Maharaj was not a mundane welfare worker that sought to uplift the bodily condition of a fallen man or that of many fallen and diseased men. Quite to the contrary – the contribution of Srila Sridhar Maharaj was to uplift all of humanity to the spiritual platform of Krsna consciousness, a rare contribution indeed.

The words of Srila Sridhar Maharaj, both on audio tapes and in book format, are perhaps one of the greatest theological treasures of the 20th century. When the transcendental vibration from his lips enters the heart of a sincere seeker of truth, one immediately feels the fulfilment of the innermost hankering of the heart – we want Krsna and nothing else.

To compile the complete list of Srila Sridhar Maharaj's glories is not possible, but to speak of some of them in terms of what he has said and what he has written is a purifying, and an enlightening experience.

**Sri Sri Prabhupada padma Stavaka**

*Sri Sri Prabhupada-padma Stavaka* is a song of eleven verses composed by Srila Sridhar Maharaj that eulogizes the transcendental personality of Srila Bhaktisiddhanta Sarasvati Thakur Prabhupad. This song is so revered and appreciated by the disciples and grand-disciples of Sarasvati Thakur that it is virtually sung as a daily *sadhana* in all the Gaudiya Math temples.

The concluding line to each of the eleven stanzas, *pranamami sada prabhupada-padam* (I eternally offer my obeisances to that wonderful effulgence that emanates from the radiant lotus toe-tips of Srila Bhaktisiddhanta Sarasvati Thakur Prabhupad) is so sweet that it has become the hallmark of remembering that great *acharya* of the Gaudiya firmament.

**Srimad Bhaktivinoda-viraha Dasakam**

The ten verses of *Bhaktivinoda-viraha Dasakam* (expressing deep separation from Srila Bhaktivinoda Thakur) were greatly appreciated by Srila Bhaktisiddhanta Sarasvati Thakur Prabhupad who commented that, "Sridhar Maharaj has caused Thakur Bhaktivinod to appear in those verses." One of the favourites of the *Bhaktivinoda-viraha Dasakam* is the ninth verse that represents the ontological line of the inner substance of Krsna consciousness.

"What was sanctioned by Sri Chaitanya Mahaprabhu by His descent, was intimately known only to Sri Svarup Damodar Gosvami. Sanatana Gosvami, the elder brother of Sri Rupa Gosvami, was attentive to that divine truth, and Rupa Gosvami himself served that very thing with his own hands to

the devotees. Raghunath Das Gosvami tasted its sweetness and also added something of his own to its flavour. (He was assisted in doing so by Raghunath Bhatta Gosvami and Gopal Bhatta Gosvami.) What was distributed and tasted by Raghunath Das was protected by Sri Jiva Gosvami, who lent support to its divinity with scriptural evidence. The taste of that divine truth is aspired after by Sri Sukadeva Gosvami, Lord Siva, and Lord Brahma who regard it from a little distance with the highest respect. What is that inconceivable ambrosia? The sublime sweet nectar of the mellows relished in the service of Srimati Radharani's holy lotus feet. O Bhaktivinod Thakur, within this world, you fully possess the ability to give us that extraordinary nectar."

**Sri Sri Prema-dhama-deva Stotram**

*Sri Sri Prema-dhama-deva Stotram* is a concise description of the *lila* of Sri Chaitanya Mahaprabhu composed in the Sanskrit *tunaka* meter that represents the dancing rhythm of spiritual delight. The verses of *Prema-dhama-deva Stotram* are based on *Chaitanya-charitamrta* and other authorized writings about Sri Chaitanya. It describes Sri Chaitanya as Sri Krsna, the Supreme Personality of Divine Truth, permeated with the mood (*bhava*) and complexion (*kanti*) of His supreme pleasure potency, Srimati Radharani. Sri Chaitanya is portrayed as the unlimited ocean of ecstatic love of Krsna.

This *stotra* describes some of the most predominant aspects of Sri Chaitanya's divine personality – His transcendental characteristics (*aprakrta-vaisista*), qualities (*guna*), beauty (*rupa*), charm (*akarsana*), compassion (*karuna*), generosity (*audarya*), power (*tejas*), forgiving nature (*ksama-silata*), magnanimity (*mahattva*), wisdom (*prajnana*), conviction (*visvasa*), determination (*drdha-sankalpata*), self-contentment in ecstatic love for Krsna (*svanu-bhavananda*), all-encompassing kind love for others (*sarva-jive daya*), limitless ecstatic love for Krsna (*krsna-prema-dhama-rupa*), and His compassionate sharing of that divine love ecstasy with others (*maha-vadanya-krsna-prema-pradatrtva*). *Prema-dhama-deva Stotram* is highly regarded for its *siddhantika* content and especially for its mellow sweetness that transports the listener to the realm of loving devotional service of Sri Chaitanya Mahaprabhu. Paramahamsa Sri Niskincana Krsna Das Babaji Maharaj, a dear friend and godbrother of Srila Sridhar Maharaj, used to say of this *stotra* that he found in it the very presence of Sri Rupa Gosvami Prabhupad, the leader of our *sampradaya*.

**Sri Sri Prapanna-jivanamrtam**

*Sri Sri Prapanna-jivanamrtam* is, as the title indicates, the life nectar of the surrendered souls and leads its readers to positive and progressive immortality. Srila Sridhar Maharaj's introduction reads as follows: "The substance expressed within the ten chapters of this holy book called *Prapanna-jivanamrtam* gives life to the surrendered souls, effecting their eternal growth and nourishment. It is the panacea of the heart and spiritual senses, bestowing those dedicated devotees with mutual happiness by the ever-increasingly newer and newer play of supra-mundane joy (*aprakrta-rasa*). Lord Krsna and His associates are portrayed in their natural pastimes of separation and union, and the line of unconditional surrender as established by scriptures and saints has been elucidated."

The doctrine of *saranagati* (surrender) is at the heart of Gaudiya Vaisnavism – indeed, it is the indispensable necessity in the life of a devotee. In *Prapanna-jivanamrtam*, Srila Sridhar Maharaj has compiled an anthology of verses in the chapter *Words of Nectar from the Devotees*, delineating the six processes of surrender. Here the processes of *anukulyasya sankalpah* (acceptance of the favou-

rable), *pratikulya-vivarjjanam* (rejection of the unfavourable), *raksisyatiti visvasah* (confidence in the Lord's protection), *goptrtve-varanam* (embracing the Lord's guardianship), *atma-niksepah* (full surrender), and *karpanyam* (surrender in humility) are illuminated.
*Prapanna-jivanamrtam* also includes the chapter *Words of Nectar from the Supreme Lord.* Srila Sridhar Maharaj says, "Herein, collected from the holy scriptures headed by *Srimad Bhagavatam* and *Bhagavad-gita*, are words of nectar directly from the lotus mouth of the Supreme Personality of Godhead. This is the nectar to vanquish all sorrow and darkness for the souls surrendered to the lotus feet of Sri Krsna, and also for those aspiring for exclusive love for Krsna. It nourishes the lives of the devotees, pleasing their hearts by fulfilling all their cherished desires for devotional service."

Concluding *Prapanna-jivanamrtam*, Srila Sridhar Maharaj writes, "Comprised of five nectars (*pancamrtam*) respectively entitled *Upakramamrtam, Sri Sastra-vacanamrtam, Sri Bhakta-vacanamrtam, Sri Bhagavad-vacanamrtam*, and *Avasesamrtam* (Prelude to Approaching Nectar, the Nectar of Scriptural Words, Words of Nectar from the Devotees, Words of Nectar from the Supreme Lord, and the Remnants of Nectar), the supreme fruit that gives life to the devotees and delights their hearts has been served in this book."

**Sri Sri Gayatri-nigudhartha**

*Garuda Purana* states:

*artho 'yam brahma-sutranam bharatartha-vinirnayah*
*gayatri-bhasya-rupo' sau vedartha-paribrmhitah*

"The meaning of the *Vedanta-sutra* is present in *Srimad Bhagavatam.* The full purport of the *Mahabharata* is also there. The commentary of the *brahma-gayatri* is also there and fully expanded with all Vedic knowledge."

In his Sanskrit commentary on *brahma-gayatri (Sri Gayatri-nigudhartha),* Srila Sridhar Maharaj has uncovered the steps leading the *gayatri-mantra* to the *Srimad Bhagavatam*. The conclusion is:

*gayatri-muralista-kirtana-dhanam radha-padam dhimahi*

"The *gayatri*, that has sprung from the flute sound of Sri Krsna, only sings the glories of Srimati Radharani."

*gayatri-gaditam mahaprabhu-matam radha-padam dhimahi*

"The highest and innermost instruction of Sri Chaitanya Mahaprabhu is to engage yourself in the service of the lotus feet of Srimati Radharani through *sankirtana*. Her lotus feet are to be your constant meditation."

Regarding the *Gayatri-nigudhartha* of Srila Sridhar Maharaj, Srila Bhakti Pramod Puri Gosvami has said, "The explanation of *brahma-gayatri*, the mother of all *Vedas*, signifying devotional worship unto Srimati Radharani, *sri radhanudhyana-para* explanation, which was revealed in the depth of realization of Pujyapad Sridhar Dev-Gosvami Maharaj, possessed with the divine grace of Paramaradhya Sri Srila Prabhupad (Bhaktisiddhanta Sarasvati Thakur) upon his head – is deeply

appreciated by those fortunate, intelligent devotees who are aware of the relishable beauty of pure devotional service."

Upon the transcendental appearance of *Sri Gayatri-nigudhartha* from the pure heart of Srila Sridhar Maharaj the Vaisnava world of pure devotees rejoiced and danced in great ecstasy.

**The Guardian of Devotion**

The *sannyas* title of Srila Sridhar Maharaj 'Bhakti Raksak' means the Guardian of Devotion and this is something that Srila Sridhar Maharaj lived up to in every sense of the word. From our personal experience we can honestly say that were it not for the presence of Srila Sridhar Maharaj (after the disappearance of our Guru Maharaj, Srila A.C. Bhaktivedanta Svami Prabhupad) all would have been lost in darkness forever.

After the disappearance of Srila Prabhupad, many misunderstandings and deceitful practices crept in amongst our Guru Maharaj's disciples. At a time of great unrest and confusion, Srila Sridhar Maharaj manifested before our eyes as the Guardian of Devotion and guided the devotees on the path to their greatest fortune.

As the keeper of the storehouse of life's greatest treasure, Srila Sridhar Maharaj shared with us the unlimited wealth of Krsna consciousness and manifested before us many self-effulgent gems (unrivalled conceptions of Gaudiya *siddhanta*) to which he was heir. Many of those gems of theological conception have been presented in his books and have in time become *sutras* (simple phrases with a deep philosophical purport) in the English language. Some of those *sutras* are: The Search for Sri Krsna – Reality the Beautiful (the ultimate goal of life), *radha-dasyam* (the service of Sri Radha), The Line of Sri Rupa, (the ontological position of Sri Rupa Gosvami), The Golden Volcano of Divine Love (the ecstatic manifestation of Sri Chaitanya Mahaprabhu as the giver of love of Krsna), The Loving Search for the Lost Servant (Krsna's loving search for His long lost servant), and *pujala raga-patha gaurava bhange* (the motto of the followers of Srila Bhaktisiddhanta Sarasvati Thakur Prabhupad that put forward the position to be taken by a devotee in the relativity of the Absolute).

**Srimad Rupa-pada-rajah Prarthana-dasakam**

Just prior to the withdrawal of his manifest *lila*, Srila Bhaktisiddhanta Sarasvati Thakur Prabhupad handed Srila Sridhar Maharaj over to the holy lotus feet of Sri Rupa Gosvami by having him sing the prayer *Sri Rupa-manjari-pada*. The ontological position of Srila Sridhar Maharaj became that of the storehouse keeper of life's greatest gift, that of the position of the servant, of the servant's servant, servant in the camp of Sri Rupa-manjari (*sri-rupanuga-varga*). His intense desire for the dust of the lotus feet of Sri Rupa Gosvami is beautifully expressed in his prayer, *Srimad Rupa-pada-rajah prarthana-dasakam*.

Srila Sridhar Maharaj humbly considered himself as a gatekeeper of the highest conception of *sri rupanuga-bhajana* and endeavoured unwaveringly throughout his life to be faithful to the ideal and teachings of his Divine Master, Srila Bhaktisiddhanta Sarasvati Thakur Prabhupad.

Svami B.G. Narasingha

# Introductory Nectar

(A Lecture given by Srila B.R. Sridhar Maharaj at the opening ceremony of Mayapur Candrodaya Mandir, ISKCON, 1973)

This *asram* is being opened today. What is its position? In *Srimad Bhagavatam* we find:

*vanam tu sattviko vaso gramo rajasa ucyate*
*tamasam dyuta-sadanam man-niketam tu nirgunam*

"Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I (the Supreme Lord) reside is transcendental." (*Bhag.* 11.25.25)

*Vana-vasa* means plain living with the minimum of material things to help our life, that is *vana-vasa*. It is a simple life, plain living and high thinking, but there also we are masters of that little thing, that *sattvika-vasa*. It is most conducive to our religious life. There is no grandeur of any material enjoyment, etc. That is *sattvika-vasa* or *vana-vasa*.

*Rajasa-vasa* is a life where one is engaged in various activities in the uplifting of society, the world and civilization. That is *rajasa*, where a maximum amount of energy is spent to improve the paraphernalia where we live to make us comfortable.

*Tamasa-vasa dyuta-sadanam* is a life without caring for any social life, only for the maximum amount of sense pleasure and minimum amount of giving to others, to society or any paraphernalia. It is a reckless life, a life in the clubhouse or hotel – something like that. It is irresponsible life – *tamasa-vasa dyuta-sadanam*.

*Man-niketam tu nirgunam* – if we spend our life in the house of the Lord, we may live in any amount of grandeur, or anything of the type – but still it is *nirgunam*, because we are not masters there, we are servants.

In the *vana-vasa*, we lead so simple a life with a minimum of material things with which we surround ourselves to live, but still there, we are masters to command others. Here we are all servants – everything is to be served. Whatever we shall see, all around, even a tree, even a creeper or even a particle of dust is to be served and is not to be enjoyed or renounced. That is the form of life, a life of worship, a life of devotion. It is not only to please the Lord but also all of His paraphernalia and to see that they are also serving the Supreme Entity. With this idea – to be a serving factor in the all-serving environment of the Lord – this is *man-niketam tu nirgunam*.

So, we have come here to a *nirguna* life, crossing all sorts of relativities of this material world, whatever conception it may be, and to learn that *isavasyam idam sarvam*, the fundamental truth given in the *Isopanisad*, that *isavasyam idam sarvam* – everything here is the presence of the Supreme Entity, the Supreme Lord. With this conception we are to live in such a training house.

I was told that in *Back to Godhead* one gentleman wrote that the so-called universities, colleges, and schools are slaughterhouses. I am very much pleased with this idea. Yes. They are nothing but slaughterhouses, and this sort of institution, that our Guru Maharaj (Srila Bhaktisiddhanta Sarasvati Thakur Prabhupad) has inaugurated in this world is to uplift us and all *jivas* toward the worship and loving service of the Supreme Entity. Each is like an oasis in the desert. They are life-giving and not flattering institutions, like so many educational institutions that we find.

*Sa vijna mammate jaya* – where this sort of training comes, that goes towards the centre, towards reality, towards beauty, towards harmony, towards a solution of life, towards nectar giving life – these institutions are only helpful and this is necessary.

Once Madana-mohana Malaviya, a famous leader in the recent history of India, came to visit our Guru Maharaj and after listening to his words he told, "Every village should have one centre of your Divine Grace." But our Guru Maharaj answered in return that, "I want to make everybody a temple of the Lord, every human being, every human body I want to make a temple therein, not only villages." So, that was his idea.

*prthivite ache yata nagaradi-grama, sarvatra pracara haibe mora nama*

With this idea he started his mission, Gaudiya Math, Gaudiya Mission. And we are seeing that Svami Maharaj (Srila A.C. Bhaktivedanta Svami Prabhupad) by his grace, he is able to spread it around India and throughout the world and different continents. We are very happy to see new faces around us for the preaching purpose and spreading the news of Sri Bhaktisiddhanta Sarasvati Prabhupad, Srila Bhaktivinod Thakur and Sriman Mahaprabhu, and the vision of Sri Krsna and His beloved.

There are elevationists, there are renunciates, but we are servitors. *Geham jusam api mansy udiyat sada nah* – true to the kindred point of the heaven and the heart. Cloister and the heart, the knowledge of these – but the hearts has been made the cloister. The *gopi-bhajana* is to make the heart the cloister. Not that the cloister has a separate place. The heart is the cloister and this is only possible with the Krsna conception of Godhead. All will be converted wholesale, every nook and corner. Nothing should be left out. No vacancy should be left out for any other purpose but to devote all respects to the Supreme Entity, to be faithful to the extreme. Nothing should be left. This is only

possible in the Krsna conception of Godhead (*akhila rasamrta murti*). All sorts of ecstasy, happiness, and everything of the type can be possible in its divine form when we find Sri Krsna as the Supreme Lord and nowhere else.

One western gentleman told that there are many conceptions of religion in different parts of the world, but we do not find any conception of religion where twenty-four hours can be devoted in the service of the Supreme Lord. Not only engaged on Sunday, not only twice in the day, not only thrice in the day, but every hour and second should be devoted in the service of the Supreme Entity and then nothing will be left behind. This sort of service is only possible in *kirtaniya sada harih* and in the *asta-kaliya-lila* of Sri Krsnachandra Himself in the *madhurya-rasa*.

Sri Chaitanyadeva came down to this world to preach that, to give that nectarine life to one and all. *Nrmatrasy-adhikarita* – take the Name of the Lord and you will find yourself in His harem one day. For religion, money is not necessary, physical energy in great quantity is not necessary, nor are other helping things necessary. Only try to take the Name sincerely. It should be acquired through the right channel, otherwise there will be some disturbance tampering with it. Trade in the name of religion is also going on here and there, and we should save ourselves from those difficulties by following a bona-fide path.

So, on the day of the advent of Sri Krsna Chaitanya, which means serving Krsna in all aspects, this laudable attempt is being done in great quantity by our Svami Maharaj. We are very happy to get the chance to attend this function. Svami Maharaj ki jaya!

Part One

# Divine Conception

Bhaktivinod Thakur pressed Prabhupad (Srila Bhaktisiddhanta Sarasvati Thakur) to take up the trade of propaganda of Mahaprabhu. At first Prabhupad did not like it, he thought he would go on with his own life of *bhajan* and the special cultivation, the reading of scriptures and writing. In this way he will pass his life. But Bhaktivinod Thakur requested and chastised him, "Do you think that Mahaprabhu needs that enjoyment? Without caring for the service of Mahaprabhu, do you want to be a renunciationist? That will be *Mayavada*, so don't indulge yourself in such things – indifference to the words of Mahaprabhu." That was Bhaktivinod Thakur's instruction.

Bhaktivinod Thakur departed, Gaura-kisor Das Babaji departed, and the words of Bhaktivinod gave Prabhupad pressure that, "My gurus did not wish that I should simply go on with the studies of philosophy and thoughts with the books, and the Name. They wanted me to do some service for the society, serve this line of Mahaprabhu and show the people what to do." Then Prabhupad was appealing to the Lord, to Mahaprabhu. "What sort of preaching do You want from me?" When that preaching tendency became irresistible in his heart, he thought, "What should I do?"
Then he found a piece of paper that was carried by the wind before him. It was a torn piece of *Sri Chaitanya-charitamrta* in which Mahaprabhu requested Sanatana Gosvami to take up these four *sevas*:

*krsna-bhakti, krsna-prema-seva-pravartana*
*lupta-tirtha-uddhara, ara vairagya-siksana*

"You will also have to explain Krsna's devotional service, establish centres for cultivation of love of Krsna, excavate lost places of pilgrimage and teach people how to adopt the renounced order. (*Cc Antya 4.80*)

**Birth of the Gaudiya Math**

So he took it as a divine arrangement that, "I am also to follow the advice Chaitanyadev gave to Sanatana." Then Prabhupad took up these four endeavours. "Bhaktivinod Thakur, Babaji Maharaj, Mahaprabhu – they all want me to take up these four things and go on with them." But then he thought, "How is it to be practically translated?"

Sakhi-caran Babu told me that Prabhupad was almost done at that time in Chaitanya Math. When Sakhi Babju and Kunja Babu (who later became Bhakti Vilas Tirtha Maharaj), went to see him after the Samadhi of his Gurudev, Gaura-kisor Das Babaji, Sakhi Babu told that he was trying his best to make someone understand him. His face became red – of course he was speaking Bengali and they were also Bengalis, but they couldn't understand what he said. Sakhi Babu told, "Speaking with great emotion, his face became red and sometimes he would slap the table and we felt that he wanted to tell us something immediately. But we couldn't understand properly because we were callous, yet he was not discouraged, and went on with his strong sentiment."

Later in Calcutta in 1933, I also observed that a reddish hue came from his body and face while he was dictating some introductory essays for the Harmonist to the editor, Professor Sanyal. I felt that his face resembled a type of lotus which is white and red. His animated talking inspired the movements of his blood circulation in such a way that sometimes the red colour appeared on his face like the petals of a lotus.

So, when Kunja Babu joined, Prabhupad saw him as a divine agent. "I am a philosophically-minded man and may not like any practical connection with worldly people, perhaps this man is sent to make the breech between my philosophical mind and the public mind." Kunja Babu practically did that function. He used to bring the public, the educated public to Prabhupad and manage them. And Prabhupad would deliver a lecture about the philosophy of Mahaprabhu.

In this way the mission began, Kunja Babu took the responsibility of necessary arrangements. He hired a house in Calcutta with the help of four other godbrothers. Four members came for the program and one room was spared upstairs for Prabhupad.

These four disciples used to supply the *Prasad* for Prabhupad. In this way the Calcutta Math, Bhaktivinod Asan, began. Then gradually others joined and Tirtha Maharaj, the disciple of Bhaktivinod Thakur, took *sannyas* from Prabhupad. Then, first with one *sannyasi* and the other three or four, some *grhastha*, some *brahmachari*, the propaganda began. Before that, Prabhupad and Bhaktivinod Thakur prepared one monthly *Sajjana-tosani*, and Prabhupad contined editing that after him, and gradually he began with the *Gaudiya*. Then gradually, *Nadiya-prakasa, Paramarthi, Bhagavata, Kirtana, Harmonist* – all these periodicals were published. Many batches were sent this side, that side, across the country, to preach the doctrine of Mahaprabhu. In this way the Gaudiya Math expanded.

**Sridhar Maharaj Joins**

At first sight I found Guru Maharaj's attitude was that of complete indifference to the ordinary world. "He does not care for anyone, he is self-sufficient." I had that sort of impression from first sight. Then I began visiting and gradually came to realize that I wanted to stay in such company.

I came from a *brahmana* family and from a Sakta family also, a *pandit* family who had much experience, and much calculation about *Manu-sastra, Purana, sruti*, all these things. But why did I leave that paraphernalia and come here? I am a *brahmana*, my Guru Maharaj came from a caste which is lower. So, I had some hesitation in the beginning.

One day I was returning from the office and I found a red-coloured placard in Chittaranjan Avenue – 'Gaudiya Math Mahotsav for one month.' The address was given near the Paresanatha Temple. I thought, "Gaudiya Math must be Mahaprabhu's followers, let me go and see what is there." When I was a law student, through Sures Bhattacharya, I had met the founder of the Bharata-Sevasram, Svami Pranavananda. He tried his best to take me into his mission, but I flatly refused.

"My head is sold to Mahaprabhu, so I can't go anywhere else."
He said, "I also have great reverence for Mahaprabhu Sri Chaitanyadev, but I think the first stage must be Buddhistic abnegation or *vairagya* and indifference to the world. Second, Sankara's *Vedan-*

*ta* or *jnana*. And the last and highest will be Chaitanya's *prema* – otherwise people will misunderstand that *prema* to be lust."

I replied, "Yes, what you say is alright – that Sri Chaitanyadev's *prema-dharma* is the highest, above the Buddhistic and Sankarite conceptions. But Sri Chaitanyadev has not told us, "'First go to the Buddhists and practice *vairagya*, and then go to Sankara and have knowledge of the *Vedanta*, and then come to Me.' He has told that, "Wherever you are, take the association of a *sadhu* and take the Holy Name." Svami Pranavananda was silenced.

I asked him, "If you have any supernatural powers I would be grateful if you could tell me where my spiritual guide can be found." He gave the name of some gentleman, Haranatha and I went to search for him but I could not find him. Then I found that placard and went to the Gaudiya Math. There I found only one gentleman manning the outside hall – the rest had all gone on *nagara-sankirtana*. I had a little talk with that gentleman. I had studied something about Chaitanyadev and other scriptures, but I found that these people representing the *math* had deeper and more sound knowledge than I. Then, the party came back from *nagara-sankirtana* and I found Guru Maharaj in front with his *danda*. As soon as he reached the front of the *math*, some disciple came and took the *danda* from him and gradually he was received there.

In Calcutta I had some interaction. I was waiting after taking afternoon *prasadam*. Prabhupad was walking on the roof and I was standing there with a greedy look towards that side. Only one attendant was there. Prabhupad asked through the attendant, "He has come here, perhaps he has something to say." *Kichu vaktavya*? He came and asked me, "Have you anything to say?"
"No, I have nothing to say." He went to Prabhupad and reported, "He said he has nothing to say."
"He has something to enquire?" He again came and asked. I said, "No, no enquiry."
Again he went to Prabhupad and said, "He has not come for enquiry." Then Prabhupad said to him, "He has some purpose for which he has come here?"
Again he came and posed me that question. "Some purpose you have?"
"Yes, when I have come without any purpose, nothing can happen. Of course, I have some purpose."
"What is that purpose?"
I told, "I have come to get your grace, your *prasadam. Apnara prasannata* – I have come for your grace."
Prabhupad was satisfied, and touched by this he asked me, "Who are you? Where is your home?" In this way there was some discussion and he remarked, "You are fortunate, you have taken birth in Gauda-mandala area." I said, "Yes, it is so." Then he offered a small pamphlet, *Gaudiya Math Ki Korena* – 'What does the Gaudiya Math do?' I said, "I already have it." That devotee said, "No, when Prabhupad is giving it to you, it has a different value." "Alright," so I took it and touched it to my head and kept it. That connection was there. After that I visited the *math* regularly and heard their talks.

The following year I was invited to the appearance observance of Mahaprabhu in Mayapur. At that time my mother was inviting me to come see her before she went to Haridvar for the Kumbha-mela. She might not live – her health was not good. I thought that I want to take up the life on this side, so I must give preference here. That is, I avoided the request of my mother and went to the Gaudiya Math instead.

I attended the birth festival of Mahaprabhu at Yogapith. There I found Prabhupad delivering a lecture and some judges, advocates had come from Krsnanagar. They were asking questions and Prabhupad was answering. And in another place, Bhakti Pradip Tirtha Maharaj was speaking about the birth ceremony of Mahaprabhu. Bhakti Svarup Parvat Maharaj was collecting donations and writing receipts. There was *kirtan* in one place with ardent appeal. *Chaitanya-charitamrta* verses were chanted there. It was a hive of activity. I felt a transcendental happy atmosphere here – all these things captured my mind. But I was still hesitating, what to do?

Then, when I was attending Prabhupad's lecture, suddenly his eyes came towards me. Prabhupad remarked, "Oh, this young man has come from such-and-such place. He should be given a little attention." Then many came to me, "Who are you? What is your object?" They gave some attention to me. The next day, after the *Gaura-janmotsava* ceremony was over, in the morning Prabhupad was sitting in a canvas chair and so many others were surrounding him. Some were giving *dandavats* and going away – taking leave to go home. Then Prabhupad began saying, "*Apanara amake vancana kariben na* – You should not deceive me!" Prabhupad announced. My ear was very acute and I thought, "Where is the question of deception?"

"You came to me with the understanding that you have come for the service of Krsna and with that idea I also accepted you as my friends. Now you have attended this particular ceremony only as a fashion and you are going away again, back into family life. I feel that I am being cheated."

**"Get Out of the Charm!"**

Prabhupad went on, "If you say 'I have some urgent business, I am coming, I am only finishing a little job.' No, no! There is nothing that should detain you there in your family duties. Even if anyone says that, 'A fire is there, please allow me to extinguish the fire and I will come back." No! That is also not necessary. What the fire will burn is not your own. Rather, your necessity is to get out of the charm of what the fire burns. All your internal engagement is with Krsna. The internal demand in your *atma*, in your soul, all can be satisfied by Krsna – nowhere else. You may find there the wholesale engagement of your self and you should leave this mal-engagement as soon as possible."

He was speaking very forcefully and that captured my heart. "Oh, such a degree to which the service of Krsna is so much imperative to us, that even the whole world is reduced to ashes, it is no harm to us." All our demands can only be fulfilled by Krsna. This is our relation with Krsna. Such an extreme statement of fact, of the spiritual necessity. I won't hear this anywhere else, but I heard it there with such intense necessity for the service of Krsna. So I had my determination that, "I shall come here for my whole life!" I decided on that day.

"All of your inner hankering you may fulfil in the holy feet of Krsna. Krsna can satisfy all your inner hankerings. And this environment to which you give so much importance is your enemy. That has kept you away from Krsna consciousness. Your real place, proper home, it is here." So he told this in such a way that I sold my life there in the service of Krsna. Such a degree of intensity I have never seen, I never thought it was possible – that in the present world we should serve Krsna, not losing even a second. The whole world may be burning to ashes, I do not lose anything. On the other side, if I get out of that snare, that snare of affection, then I am saved. All my hankerings can be satisfied in detail only in the service of Krsna – my inner hankering. Never and nowhere else can that be found. I sold my head there. Everything!

Now the thought came to me, "What's to stop me from coming and staying here?" I cast my glance homeward – father gone, mother living, three younger brothers – they won't be much affected. But my wife will be affected. I don't know why, but a sudden thought came in my mind that, "If she dies, I am free." This thought came. I was attracted by the association at the *math* – so many gentlemanly and educated members, and wholly dedicated to the service of Mahaprabhu. That attracted me the most.

And it was that very day, I came to my quarters and found that my wife was ill. I came home that night, and after three days she passed away. My mother tried to have me marry again, but she could not do so. And within six months she also disappeared in Haridvar.

So when she passed, I went home and completed her *sraddha* and after finishing that I came, in the last part of April, to join the *math*. At first, I said that my two younger brothers would finish their studies and take to their vocations, and then I would leave them and join. But Sripad Bharati Maharaj and others said that I had a great opportunity.

They pressed, "No, no! Krsna has taken your wife, and Krsna has taken your mother. He has done enough for you. Really if you neglect to avail yourself of this chance, perhaps some other obstacle will come and this life will be spoiled with no hope." I asked, "What are you saying?" They said, "Come immediately." I took that advice and joined immediately." I took that advice and joined immediately. I was living together with my two brothers in a hostel, and they came with me. They went back crying – I remained in the *math*.

**No Defeat Anywhere**

I came for the ideal, not caring for the form. The Gaudiya Math in those days did not have much grandeur. It started in a hired house in Calcutta. The Chaitanya Math was almost half-jungle. Many other places were all hired houses mostly. So, there was no grandeur. But the beauty of the thought, the beauty of the idea, that quarter – no compromise in the philosophy. No slacking of this. There was more and more intense earnestness, even until now. That is the truth, the goal, the destination, the point of perfection. Not only within us, but also without. So many different discussions and opposition were there but we didn't think that we were defeated at any time. We were the conquerors and there was no defeat anywhere. I am speaking on these things by the grace of Guru Maharaj.

In 1926 on Janmastami day I first went to Gaudiya Math, and 1927 on Mahaprabhu's birthday I settled that I would throw myself, my fate, to Gaudiya Math. In April of 1927 I took *hari-nama* and in July I got *diksa*. In September of 1930 I accepted *sannyas* - three years after.

At first, I was requested to do some service in the press but I had no liking for press work, proofreading etc. I had much liking for the preaching, to go out on *nagar-sankirtan* and preaching. So, next I was sent on a preaching tour. The first stop was in Dumurkonda *math* in Bengal and from there to Benares and then Vrndavan – we were sometimes doing *nagar-kirtan*. After that the Delhi *math* was founded and there we did collection from door to door and I was put in charge. The spirit of preaching was very great at that time. Then the Kuruksetra *math* was established and I was in charge there. Kuruksetra was a solitary place at that time. First Delhi, and then Kuruksetra. We also visited Simla and other places for preaching. And much collecting we did – in this way I passed about two

or three years. Then again I came back here, every year we came back to the Calcutta *math* for a one month celebration in August.

I was called from UP to join the Madras party. Then I was sent to the South to Ramananda Prabhu's place on the Godavari River and then Madras. Before that my name was Ramendrasundar Bhattacharya, but Prabhupad converted my name into Ramananda Das – he converted my name and sent me in a party with four other devotees to discover the place of Ramananda and Chaitanya *samvada* on the Godavari. In the party were Bon Maharaj, myself, a new sannyasi Bhaktisara Maharaj, Hayagriva Brahmachari (later known as Bhakti Dayita Madhava Maharaj) and Harijan Brahmachari, a cook. Bon Maharaj gave the opinion that the lecture I delivered by his request in Rajamundry at that time – "Was his best speech ever – it was very substantial and impressive."

That divine talk between Ramananda and Mahaprabhu Sri Chaitanyadeva is a unique thing in the whole of the philosophical world – a revolutionary revelation about the wealth of the spiritual world. Beginning from *varnasrama* it shows the gradual development when coming in connection with God, step by step, how we can approach Him." This is superficial, this is superficial, this is also superficial – go deeper, go deeper." In this way the progress has been traced there, in the theological development." Yes, here it begins … go further. Yes, it is also good…go further. Yes, this is a satisfactory position … still further. Yes, I agree, this is the highest. Is there anything else beyond this, above this? Please come out with that." In this way, by gradation it has been given to us – this is very helpful to understand what is theism.

Once, I went for collection when we were building the *math* at the place of *Ramananda-samvada*. One man told that, "There is a big *zamindar* who has a case in the court of Justice Balaram of the Ramanuja *sampradaya*. If you get a word from the judge, that man can help you substantially." Both Hayagriva Brahmachari and myself approached Justice Balaram and said, "We want money for building Ramananda Gaudiya Math on the banks of the Godavari. We are out to collect funds. We are told that one *zamindar* may contribute something substantial, and if you kindly speak to him then we may be successful."

"Do you request me to do this, Svamiji? His case is in my court and he will expect something from me in return. Would you advise me to do this, Svamiji?"

I replied, "Yes, because in your *sampradaya* such examples are there for *vaisnava-seva* and for *guru-seva* – we hold that this post is given by the Lord to you. And if you utilize your position for the service of the Lord, then there will be no bad consequences. In your *sampradaya*, we find that the Ranganath temple was built by dacoits, and one lady, risking her chastity, served the Vaisnavas and *guru*. So, ordinary moral rules have nothing to do with the service of God. It is *sva-janam arya-patham ca hitva* – crossing the law of the country, and even society, the absolute call of service to the Lord should be attended to."

Then he said, "Yes, I shall do it." And that gentleman put a word to the *zamindar* who did what we wanted. Some time later, the Deities were installed there by Prabhupad. I founded that *pada-pitha mandir,* and a separate *mandir* was established afterwards. We put a plaque there with an inscription:

*sake' bde 'gniguna-gamendu-vimite godavari-ghatake*
*sri chaitanya-dayanidheh pada-yugam bhaktarcitam samvabho*
*sri siddhanta sarasvatiha paramo-hasmah padankam prabhoh*
*gaurabde nidadhe yugasrama-yuge gaudiya-samraksakah*

"At this time, on the banks of the Godavari, the feet of Sri Chaitanya (Who is an ocean of mercy) are being worshipped by the devotees. The Lord's footprints have been established by *Paramahamsa* Sri Siddhanta Sarasvati, the protector of the Gaudiya *sampradaya*."

After returning from the preaching tour from Godavari, then I was given *sannyas*, by the recommendation of Bon Maharaj. Bon Maharaj came back and told, "He is not a good canvasser but he is a good preacher. He can speak *hari-katha* well on a philosophical basis, on the basis on the teachings of Sri Chaitanya." And then Prabhupad gave me *sannyas*.

**Sridhar, Sridhar**

When my *sannyas* name was given, Prabhupad was thinking of my name, and he whispered, 'Sridhar, Sridhar.' I heard it – 'Sridhar' – *bhaktyeka-raksakah*. Jiva Gosvami has given this title to Sridhar Svami, *bhaktyeka-raksakah*. That *ekara, bhaktyeka-raksakah* is four letters. Generally Prabhupad would give 'Bhakti' and then three letters, like 'Bhakti Vinoda.' That was his inner inspiration. 'Bhakti Vinoda,' 'Bhakti Siddhanta,' all three letters. So, *Bhaktyeka-raksakah* – many letters. *Bhaktyeka-raksakah, Bhaktyeka-raksakah*. He pronounced twice, four times, like this and then declared 'Bhakti Raksak Sridhar.' That name.

(Prabhupad conferred upon him the name "Sri Bhakti Raksak," which means "Guardian of Devotion." And further echoing the statement of the great Vaisnava Preceptor, Srila Jiva Gosvami – who referred in his Sanskrit writings to the renowned Srimad Bhagavatam commentator, Sri Sridhar Svami, as *bhaktyeka-raksakah* (Supreme Guardian of Devotion) – Srila Bhaktisiddhanta Sarasvati Prabhupad gave him the *tridandi-sannyas*
title of 'Sridhar.' Thus he became Srila Bhakti Raksak Sridhar Maharaj.)

Bagh Bazaar *math* was opened in that year, 1930, in the end of September or beginning of October with a one month festival. Before that the Calcutta *math* was in a rented house in Ultadanga. The Deities were moved to the new *math* in a chariot procession.

After that Prabhupad went on installing those *pada-pitha* in Mangalagiri and many other places in the south. Then again I was sent towards Madras side for preaching. Then Prabhupad declared the opening of the Madras Gaudiya Math, and he put us there and rented us a house. Bon Maharaj was the leader and the senior *sannyasi*, and we began preaching there for three or four years.

During this time, Prabhupad felt that it was necessary to send a party to preach in the west. In his lifetime he could not send anyone to America, but he wrote in the *Gaudiya* magazine, *'markina-loka'* – that he would like to send some preachers to America. Before he sent his party to England he consulted with Rabindranath Tagore since he had already gone around the world and was a Nobel Prize winner. Rabindranath thought that Germany had the best prospect for preaching. "The English are too proud because they have a king and we are their subjects. Generally the British have this concept that they are the king-nation and we are the subject-nation, therefore they won't give much

attention to our words. America has been polluted by so many other Indian preachers of *yoga* and other things."

Rabindranath did not have much regard for Vivekananda and the Ramakrishna Mission. When Vivekananda went to America he used to show many *yoga-asanas*, especially amongst the women, so Indian *sadhus* had a bad name in America at that time. "The Americans will easily take things up and show appreciation, but the environment is not favourable at this point in time because a few gentlemen have come from India and misrepresented Indian culture – so I don't recommend that you go there. Also the French very easily take something up, but give up that thing just as easily. If you ask my opinion, then, I would say that you should send your men to Germany because the Germans are a considerate people. They have a general appreciation for ancient Indian culture, and whatever they accept, they do not reject it so easily. They are much more stable." So this is what he recommended. So anyhow, Prabhupad managed to send a party headed by Bon Maharaj to England and from there they travelled to Germany.

When Bon Maharaj left for England, I was put in charge of the Madras *math* and the temple was constructed mostly in my time. We stayed there for some time and from there I collected funds from the Raja of Jaipur (Orissa) for the Madras temple. And there is also a history to this. A new man had been appointed Diwan of Jaipur and that was an *adivasi* (original primitive inhabitants) area, so the British introduced there a special sort of rule. The Diwan is more powerful than the King. I came from Madras with some recommendation from the officiating Chief Justice, Mr. Ramasvami, who gave a letter of recommendation to the Raja of Jaipur. Then the Raja promised to pay the cost of the Madras temple, but the Diwan, a new man, said, "No, no, it is impossible." The Raja always needed the approval of the Diwan – "He will pay the money to you, not myself. So you go to consult him. I am only giving my signature, but the money will be paid by him, so meet him."

I heard that he was, at heart, an atheistic man, so I hesitated to approach him. "No, you are King, you are master, so you will pay, that is better in this way." But he pressed me very much, "No, you will have to go to meet the Diwan." Then, when I met the Diwan, he said just the opposite, "Oh, no, I am the last man to pay you the amount needed to build the temple at Madras. If you would build it here (Jaipur), then I could consider the case, that there would be some local benefit of a temple here. But if any money we can get in excess, I must give it to help the poor and unfed adivasis here. That must be used for that cause, but not for this luxury, of constructing a temple, and that also in Madras town. Go there and collect funds and construct your temple there." In this way he spoke. Then I thought that it is a hopeless case, so drastic medicine must be applied. I came out with this *sloka* of *Bhagavatam*:

*vikriditam vraja-vadhubhir idam ca visnoh*
*sraddhanvito 'nusrnuyad atha varnayed yah*
*bhaktim param bhagavati pratilabhya kamam*
*hrd-rogam asv-apahinoty acirena dhirah*

"Anyone who faithfully hears or describes the Lord's playful affairs with the young *gopis* of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart. (*Bhag.* 10.33.39)

"I thought that you want to help the *adivasis*. I also want to help the *adivasis*. But, your help is in a particular way, my help for them is in another way. It has been told in the scripture by Sukadeva Gosvami, that to hanker for a thing, that is heart disease (*hrd-rogam*) – it is mentioned in the *Bhagavatam*, the *kamam*, *hrd-rogam*, I want this, I want that, I want thousands, I want crores, millions. That is heart disease and not real. When I was a hog, I devoured a hillock of stool, but my hunger was not abated. When I was an elephant I finished a whole forest, but my hunger was not finished. So hunger can never be finished in this way – I want more and more."

"Many have amassed millions, but still they are not satisfied. So this is heart disease. Sukadeva Gosvami in *Bhagavatam* has given the medicine for this, *vikriditam*. When you can accommodate the Absolute to have His full play, unrestrictively, He has the use, His ownership is with everything, every atom, if you can accommodate such a conception of the environment, of the Absolute, then we can become free of this heart disease." The man was impressed. Tears came to his eyes, "Svami-ji, I believe in God." I said, "Your eyes are giving evidence to that." "I shall pay your money, but not just now. You go to Madras, I shall pay." Then he paid the money and the Madras temple was constructed by that. In this way we served several years there.

My preaching was not that of a false canvasser, but straight dealing – dealing with the plain truth. I did not do any coaxing or use indirect ways, flattery, or sweet words to somehow rob the man – but straight talk, straight dealing in my presentation. My guide was this, "Why have I come here? What sentiment brought me here? I should try my best to represent that to them. This is the cause for preaching – you must appreciate such cause. I have got appreciation in this line, and I don't think that I am wrong." At every moment I think I'm justified to accept this principle and to march on in this line.

**Europe Defeated by Asia**

The Bombay *math* was opened and for some time I did service there. Bon Maharaj came to Bombay, returning from preaching in England with two German gentlemen, Mr. Schulze (later Sadananda Das) and one other German gentleman.

This German godbrother, Mr. Schulze, was taken to a concentration camp during World War II because he had German nationality. At that time, one Austrian gentleman, Walter Eidlitz, was also taken into prison and they were in the same room, both of them stayed for a long time. This Walter Eidlitz wrote in his book *Unknown India*, about his time in the containment camps and his conversion to Vaisnavism. From Schulze he heard many things – he received many instructions about Gaudiya Vaisnavism and he was converted.

When he came out, Schulze took him to Bon Maharaj and he took initiation from him. Then he went to Europe and he preached – I heard he was a very eloquent speaker. He preached very widely especially in Italy, Norway and Sweden. Perhaps he took his nationality in Sweden, a neutral country – he lived there and was preaching about Gaura-Nityananda – so much so that one Bengali gentleman, after attending his meeting in Italy, came here and described that, "You say that the whole world will be converted to Gaudiya Vaisnavism and this is not impossible because I saw with my own eyes in Italy, this gentleman was delivering his lecture in a big assembly and sometimes in the middle of his lecture he would shout, "Nitai-Gaura! Gaura-Nityananda ki jay!" and the whole assembly will cry, "Gaura-Nityananda ki jay!"

"I saw with my own eyes, this thing in Italy. So I think that when you say that one day the whole world will come under the banner of Gaura-Nityananda – it may not be impossible," this one gentleman told this. So he was a good speaker and a very energetic man and he was preaching in such a way – I heard this from different sources.

I asked Svami Maharaj, "Have you come across that gentleman who was so much eager for Gaura-Nityananda? Is he living or dead?" Svami Maharaj said, "I don't know about him. Perhaps he is dead." I had told him already that this man was, "very energetic and a very pushing man, and he was preaching very sincerely." I got this information from different sources. So I said to Svami Maharaj that, "You please try to find him out and he will help you a great deal perhaps."

This Sadananda (Schulze) had much affection for me. When he came I was in Bombay. Bon Maharaj came with two German gentlemen, this Mr. Schulze, a good scholar who was conversant in eight European languages, and the son of a baron.

I was at that time in charge of the Bombay *math* and Svami Maharaj was also there and Madhusudan Maharaj, he was also there at that time. I went to receive them from the ship and took them along to our *math*. Then at a round table we took our seat – Schulze, Bon Maharaj, Svami Maharaj, myself – perhaps four or five, in a round table conference. It was said, "Oh, there, this orthodox fashion doesn't work. That is another type of land. This orthodox formality is blind faith – that cannot be pushed there. They have their own understanding, their own philosophy. They have so many questions which cannot be answered." But I was already a student of philosophy, so I knew both the philosophy of the atheist and of the theist. I had my strong position on the side of the theist. I challenged – "Tell me what are their questions that cannot be answered – they might be atheists of the worst type, but I think I can reply to any of the questions of the atheist class." So the argument began and at last the opposition was defeated.

Svami Maharaj spoke aloud, "Here, Europe is defeated by Asia!" and Schulze, that German scholar, was very minutely watching the discussion. Anyhow, he was able to catch certain points of Gaudiya Vaisnavism and he had some special affection for me also.

After that, I was freed from there and went with the general party with Prabhupad, always staying with Prabhupad and preaching here and there in different places in Bengal. In this way we passed 1936 and 1937. In 1937, in the morning Prabhupad left. Before this, Prabhupad wanted me to go for preaching to London, but I told that, "I am not fit, I can't follow their intonation and I can't mix freely with them, so I will pray for the success of that preaching, but I won't be able to show any satisfactory work myself, but, if you order, I must go." Then he sent Gosvami Maharaj instead of me and when Prabhupad was sick I attended his sick bed.

At that time, some of the *sannyasis* showed much reverence to me, "What is this? That which so many persons are eager to take, you reject this chance? You neglect to take advantage of such a position, that you will be a world preacher. You have no hankering for that?" I told, "Yes, Maharaj, I have no hankering for such position. My only humble ambition is that I may be reckoned as a sincere devotee of Mahaprabhu, Sri Chaitanyadev. No other ambition I have in my mind to become a world preacher and so on. So, this is my nature – I want truth and I hope, I crave for the mercy of

the Vaisnavas and you all, that I may not have any ambition but to be the humblest, most humble servant of the Lord and that I may not be misguided.

**Sastra-nipuna**

In Madras, in *The Gaudiya*, the leading weekly paper, there was published one calendar. The editor mistook the birthday of Visnupriya-devi and the birthday of our Guru Maharaj. Prabhupad appeared on *krsna-pancami* and Visnupriya-devi appeared on *sukla-pancami*. One is dark moon and one is bright moon. Visnupriya-devi is on the bright moon and Prabhupad the dark moon. But he had it just the opposite. What I read, I read carefully. I caught it, "What is this standard? The basis is off and his philosophy, why *krsna-sakti* has come on the bright moon and the *gaura-sakti* has appeared on the dark moon." I found it just the opposite. I showed it to Bon Maharaj. "What is this? This is diametrically off."

Another thing. Prabhupad published *Raya Ramananda*. There it is mentioned that, when Mahaprabhu is going to Vrndavan, Rupa-Sanatana met Him on the way. I knew it clearly that it was when Mahaprabhu was coming back that He met Rupa-Sanatana. I related, "What is this?" I said, "This is written in the name of Prabhupad and you did not look out for it? It is just the opposite. When Mahaprabhu was coming back they met and not when He was going towards Vrndavan." Then the editor said, "Oh, I can't find out hundreds of mistakes and you are a very great man." I did not relate these and other mistakes to Prabhupad, but they must have come to his notice, that Sridhar Maharaj detected all these things. So, on the Vyasa Puja occasion, Prabhupad printed one written address and there he mentioned before my name '*Sastra-nipuna* Sridhar Maharaj' – that he has very deep knowledge of the scriptures.

Before this, I composed a Sanskrit poem about Bhaktivinod Thakur and Prabhupad was very happy to read this. When I first showed it to him he remarked, "A very happy style." Then next I heard, he told to Srauti Maharaj that, "This poem is so fine, it is not written by him, it is written by Bhaktivinod Thakur himself, through him. It is very nice." Then once he told to Aprakrta Prabhu (Bhakti Saranga Gosvami), that, "I am satisfied, that after me, what I came to say, that will remain. I find in this *sloka* the *siddhanta*."

**Admission to Rupa-manjari Rasa.**

In October 1936, some of us went to Puri and stayed in Purusottama Math at Cataka Parvata, where Guru Maharaj had a small bungalow. He was very fond of hearing that *sloka* of Das Gosvami – *nija nikata nivasam dehi govardhana tvam*. Every day that was sung before him, and also *Sri Rupa-manjari-pada sei mora sampada* – this song was sung by Yayavar Maharaj who came there and lived for some time.

At that time, Aprakrta Prabhu was preparing to go to London for preaching. In Khurda station Guru Maharaj placed his own garland on him and told him, "If anyone there desires to take *hari-nama*, I grant you permission to give that."

Then after a month Guru Maharaj returned to Calcutta, and our party was sent to Cuttack for collecting. A few days later we received the information that his health was deteriorating, and we also went to Calcutta. There, we attended his sick-bed. My duty was from 2 a.m. to 4 a.m.

Just one day before Prabhupad's departure he called for me and asked me to chant *Sri Rupa-manjari-pada* and at that time I was not sitting in the front. I was hesitating, but I had to chant *Sri Rupa-manjari-pada*. And the others told that Prabhupad has given you admission to *Sri Rupa-manjari rasa*. You have been given admission thereby to the *rasa-seva* section.

**Sri Chaitanya Sarasvat Math**

After the disappearance of Guru Maharaj, the trustees appointed by him made a governing body. The tenth day after his departure a governing body was constructed, but many problems developed which could not be solved, litigation was going on and some stalwart godbrothers had been jailed. I could not leave like a coward, but after a year the case was settled and our godbrothers were released. I thought, "I tried my best to purify the mission according to my conscience but it was not to be," so I left the mission and went outside to try to purify the mission according to my ability. That was my mentality. But many stalwarts said, "No, we can't tolerate the present impure position of the Gaudiya Math." I was indifferent and they were fighting.

I went to Vrndavan leaving the association of the *math* – I wouldn't fight. They tried their best to keep me with them, but I told, "No, it is not possible for me to remain in the association of these worldly elements." Then I went to Govardhan and stayed in Vrndavan for a month, finishing the Karttika vow there. I took *govardhan-sila* and came here to Navadvip and hired a house for two rupees a month. And here I began my life.

On coming from Vrndavan I met my previous brother, Mani Babu and asked him to pay ten rupees to me for a few months. He agreed and he gave two or three months money and with that I came here. Then gradually others tried their best to find out where I was, and at last they found me. Then they began to come and go, and sometimes help me – in this way it was going on. Sakhi-caran Babu secured this plot with his own money, and here I began my heart's service in that cottage. In 1942, on Ratha-yatra day, I entered the cottage here with *govardhan-sila*.

At the same time when I was in the thatched hut, some 40 years back I wrote a poem. We wrote that one day, the flag of Sri Chaitanya Sarasvat Math will flutter very high on Gupta-Govardhan, on the banks of Nadiya. *Srimac-chaitanya sarasvata mathavara* – that poem was on the cover of the *Prapanna-jivanamrta*, which was published in the very house of Svami Maharaj in '43 or '44. Svami Maharaj's sister, Pisima, bore the cost to publish that book.

*srimac-chaitanya-sarasvata-mathavara udgita-kirttir jaya-srim*
*bibhrat sambhati ganga-tata-nikata-navadvipa-koladri-raje*
*yatra sri-gaura-sarasvata-matanirata-gaura-gatha grnanti*
*srimad rupanuga sri krtamati-guru-gauranga-radha-jitasa*

"On the banks of the Ganges in Koladvip, Navadvip, Sri Chaitanya Sarasvat Math stands resplendent. The flag flies high, singing its glories around the world. There, the residents chant the glories of Lord Gauranga and aspire to serve Sri Sri Radha-Govinda in the line of Sri Rupa."

(One day, the godbrother of Srila Sridhar Maharaj, Sakhi-caran Babu, after hearing this verse, told his other Godbrothers, "Sridhar Maharaj has nothing there except a thatched house where he has

erected a very long bamboo pole with a flag on top, yet he has composed this grand *sloka*!" Srila Sridhar Maharaj responded by saying, "You will see in the future what will manifest here!")

*Udgita-kirttir jaya-srim bibhrat* – this flag will fly very high, pronouncing the victory of Sri Chaitanya Sarasvat Math. What is the principle held by Sri Chaitanya Sarasvat Math? The internal aspiration for Radhika-Madhava. Chaitanya Sarasvat Math is in the line of *rupanuga*. What is the nature of Chaitanya Sarasvat Math? The current flows from Gauranga to Sarasvati (Bhaktisiddhanta). They are fully engaged in the cultivation of the current that began with Sri Chaitanya, continuing up to Sarasvati. Their main business is to talk about Sri Gauranga and His greatness, His nobility and especially His instructions. And what is their aim? Whatever is recommended and given by Rupa Gosvami and his successors. We are dedicated to that principle – *radhika-madhavasam*, as announced by Raghunath Das Gosvami, who is considered to be the *acharya* of our highest destination. Raghunath Das recommends what should be our highest goal:

*nama-srestham manum api saci-putram atra svarupam*
*rupam tasyagrajam uru-purim mathurim gostavatim*
*radha-kundam giri-varam aho radhika-madhavasam*
*prapto yasya prathita-krpaya sri gurum tam nato 'smi*

I am fully indebted to Sri Gurudeva. Why? He has given me so many things. He has given me the highest conception of the Holy Name of Krsna, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. And next he has given me the *mantra*. The Name is there within the *mantra*. Without the Name, the *mantra* is nothing. If the Name of Krsna is withdrawn and replaced with another name, the *mantra* will give the opposite result. The Name of Krsna is all in all. And within the *mantra*, the Name is couched in a particular way as a sort of prayer.

So, I was dedicated to this ideal from the beginning. In my poem that was published in '43 or '44, I have explained my position there – my object and my campaign. I am still a servant of that idea to this day. And my Guru Maharaj also posted me here. He called me from my sleep, and asked me to sing the song Sri *Rupa-manjari-pada*. So I find that I am there always, and my aspiration remains unchanged for all these long years.

**Chaitanya to Sarasvati**

We named our mission 'Sri Chaitanya Sarasvat Math.' First there was 'Chaitanya Math,' and Sarasvati is our Gurudeva. So Chaitanya Sarasvat – this name indicates the line from Chaitanya to Sarasvati, our Gurudeva. It is indicating the angle of vision of our Guru Maharaj, Srila Bhaktisiddhanta Sarasvati Thakur, about Sri Chaitanyadev – the way he saw it with his divine eyes. Within that divine dispensation we are to revere, accept and preach. It is available here, and we are concerned with that – from Chaitanya to _Sarasvati, the whole of our *guru-parampara* is covered, considered, cultured and being preached and spread. This is Chaitanya Sarasvat.

Also, *chaitanyanuga-sarasvati – sarasvati* means *vani, vakya* – the words or expressions of Chaitanya. *Chaitanya-vani* is the real preaching and instructions of Sri Chaitanyadev – so the substantial meaning is 'from Chaitanya to Sarasvati.' It is the culture of *Srimad Bhagavatam* as viewed by Sri Chaitanyadev and His followers up to Sarasvati. This is the object, theme and purpose of our life.

Our nature and acquaintance is there. They are our masters, and we are the servants of that group. We want to revere them, to propagate knowledge about them, and to ask people to accept them. Our whole concern is there.

*Chaitanya-sarasvat* is the line of *Bhagavatam* as enhanced by Sri Chaitanyadev. Of all the *acharyas*, Chaitanyadev preached about love divine. Clearly and in a developed, scientific way, only Chaitanyadev preached the fifth end of life – *bhagavata-prema* – the end of life is to acquire love, affection and attraction for Godhead, for Krsna. Krsna is the Lord of love and He is the innermost conception of Godhead – the highest conception of Godhead is in Krsna. The *jiva* can have a relationship with Him – the relationship of love – and that is the highest achievement for all souls, ever known to have come down to the world.

Thus, Chaitanya Sarasvat is exclusively *chaitanyanuga-sarasvat – sarasvat* that belongs to the school of Sri Krsna Chaitanyadev. They are believers in Krsna consciousness and Chaitanyadev's instructions. *Sarasvat* means that the communication is with sound or words – a treasure of words – here sound refers to the Holy Names. Their business is with divine sound – their duty is with the transaction of divine sound. And what sort of divinity? The Krsna consciousness sound business is their trade – they engaged in the transaction of the divine sound of Krsna – Krsna consciousness.

Krsna consciousness is a philosophical ontological expression, but Krsna Chaitanya consciousness means that Chaitanya is there. His Name is Krsna Chaitanya. Srila Svami Maharaj called his society ISKCON, but the public has given it a very warm welcome by calling it 'The Hare Krsna Movement.' But 'Krsna consciousness' is an ontological expression that can be realized by the philosophically-minded. In the Name 'Krsna Chaitanya' – *chaitanya* means 'consciousness' – so 'Krsna consciousness' means 'Krsna Chaitanya.' The Name is there personified.

**War on Maya**

*Yare dekho tare kaha krsna upadesa.* Once I went to Krsnanagar court. There the lawyers put to me, "Why do all you *sadhus* come to court? It is very awkward that *sadhus* come to court. Are you not ashamed?" I told him that, "You have a bad conception of *sadhu*. You think the *sadhu* must retire to Haridvar or the jungle and there he will go on with his practices. That is the conception of the *sadhu* in your court. But you have not seen such a *sadhu* as the founder of Gaudiya Math. He is not afraid of the *maya*. He wants to attack the whole system of *maya* and destroy it." Prabhupad wanted to attack and be in war with *maya*. Our Guru Maharaj declared that we will capture all the centres of activities and paralyze them. "We want to take the *bhagavata-katha* there. Nothing should be eliminated. We are not afraid of *maya*. We want to conquer it, defeat it, to capture all the centres. Why this court should be eliminated from that. We are *sadhus* of that type. We are not afraid of *maya*, that we shall run away to the jungle and enter into a cave and there we will go on with *hari-nama*. Hari will stand and all these other things must vanish." I told him.

Gaudiya Math is not afraid of anything. A Vaisnava who loved the solitary life of *bhajan* once asked our Guru Maharaj, "Why do you stay in Calcutta? That is the place of Satan, where fighting for selfish interest is so acute. Leave that and come to the holy *dham*." But Srila Bhaktisiddhanta Sarasvati Thakur especially chose that place, saying, "I prefer to represent Sri Chaitanya Mahaprabhu's creed in an extremely contaminated place." For this reason, he wanted to send men to the West. "The East is captured by the glamour of Western civilization," he said, "So Western civilization must first be

crushed. Then its glamour will vanish and the whole world will come to join the campaign of divine love of Sri Chaitanya Mahaprabhu." This was the same spirit with which Nityananda Prabhu canvassed the fallen souls of this world in His attempt to take them to the lotus feet of Sri Chaitanya Mahaprabhu.

No recognition of the *jati-brahmanas, jati-gosvamis,* these *babajis*, the Ramakrishna Mission – all foes, no friend! This is Gaudiya Math. Single-handed they are fighting with everyone existing in the name of religion or non-religion or hodge-podge religion. Single-handed! Our Guru Maharaj, on the basis of Bhaktivinoda Thakur's findings, took the sword and declared war against the whole world. That was his characteristic.

So that was the idea of the general, Prabhupad. I must capture all the important points from *maya* wherever I see it. Go on chanting the name of Krsna. Make service to Krsna.

One day in Allahabad, perhaps that very year Svami Maharaj was initiated, in a park our Guru Maharaj gave a challenge, "I issue a challenge." As wrestlers challenge anyone to wrestle, in a meadow, two fighters face-off – just as that one who became a Mohammedan from Christian – Mohammed Ali, challenged the world, "I am ready to fight with any person to show that the highest position is occupied by my Gurudev, Bhaktivinod Thakur, Gaura-kisor Das Babaji, Mahaprabhu. Let anyone come to fight with me to decide – I'm ready!" That he told, "I am ready to challenge anybody and everybody. Let them come and fight with me. I want to establish my Gurudev on a throne, in the highest place."

With so much force he came. Just as river comes from the hill very forcibly, the current is very fierce when it comes. So Prabhupad began such wholesome *pracar* (preaching). Let the enemies come with all their points of argument and we shall dissolve all that. Say what you have to say. From the lowest atheist to the so-called theist, all come! Only Krsna is the highest, and His *bhajan* in divine love, that is the highest. We shall stand for that, we shall occupy it with that. That is the idea.

**Deep Knowledge of Bhagavatam**

Our Guru Maharaj wanted to conquer the whole territory of *maya*. That was his spirit, to attack from different directions. One of the moderate leaders of the time, a pro-Hindu, when he came to the Calcutta *math*, he appeared to have some knowledge of the scriptures and also of *Bhagavatam*. When he heard our Guru Maharaj speak, he asked many questions and said that, "I can't imagine these two things that I find here – such deep knowledge of the *Bhagavatam* and such appreciation at every stage of argument – reciting and giving quotations from the *Bhagavat*. Whatever the subject matter of discussion, a *Bhagavat sloka* is given in support of that – so much deep knowledge of *Bhagavatam* I have never seen before nor conceived."

"And another thing, a daily religious paper, I can't conceive that daily a religious paper is published." Prabhupad answered that, "We are talking about Vaikuntha – that unlimited world. And this world is *maya*, which means the limited world. So many daily newspapers are going on with the subject of this limited world. In the unlimited world there is only one daily newspaper and that is inconceivable to you? There is so much news." Influenced by the discussion of our Guru Maharaj that man started publishing books in his own way, but he was not successful in that matter.

The books of the Gaudiya Math however are of a different kind. They are based on scientific principles with *hari-nama*. It is mentioned in the *sastra* that the smallest amount of Krsna consciousness can purify remaining *anarthas* – it is so powerful and disinfecting that the least connection of Krsna consciousness can purify miraculously. But it must be proper Krsna consciousness to purify – the *nirguna*, the highest class of *nirguna* conception. Like a small homoeopathic dose can work miraculous cures immediately – instantly, any man from the lowest class may be fit for the highest duty of a *brahmana*. If there is *sat-sanga*, with the association of the *sadhus*, by their combined force any bold attempt may be taken up.

**Friends to Help Me Preach**

We heard from our Prabhupad: "So many friends have come to me to help me in the discharge of my duty. I should do all these things myself, but because I am not fit for that, Krsna has sent so many friends to help me in that action." This is the real conception of a Vaisnava in our *guru-varga*. We are told to see things in this way. When we look to the real plane we find that everyone has a separate soul – by nature everyone belongs to Krsna only and none else. So each has come to help under a different garb – in a different colour they have come to do the service of their Lord. The *svarupa-sakti* is engaging those of different status to help in the discharge of Her duty to serve *krsna-lila* – to be used in *lila*. Everything is for Himself, in Hegelian language, for Itself. Everything is for Himself. So that is sacrifice – to sacrifice everything for His satisfaction. That is the main current of thought and purity. The highest type of purity is there – surrender to the Autocrat. When the Autocrat is the absolute good, beauty, love and harmony – don't be a miser dealing with Him. Wholesale giving, realizing that we are His property, He is our Master, to make or mar – He is in a position to do anything He likes with us – such a Master.

Surrender of such quality can save us, give us eternal life and healthy life. We must live and breathe in such an atmosphere where He has full right over us to make or mar – we belong to Him. This realization must be of such a degree of purity that the degree of holiness will also increase accordingly – purity and holiness are of the same order. Ordinary purity is not purity proper, it must come to the standard of holiness, divinity. *Tat-paratvena nirmalam* – purity is *nirmala*. *Tat-paratvena* – as much as we realize that we are meant for Him, according to that degree the purity will increase.

*Sarvopadhi-vinirmuktam* – what is otherwise, that must be removed. *Tat-paratvena nirmalam* – an innermost understanding that we fully belong to Him – a type of slave. The purity is there – as much as we have faith in Him, that is the standard of purity – so much it is pure and divine and holy. It does not mean that that realized position is an abstract one. *Hrsikena-hrsikesa sevanam bhaktir ucyate* – all the constituent parts of your spiritual body will be utilized. They are not your enemy – the enemy is in the nature of engagement, not in those that are doing some function, not there. They should not be eliminated at all. But only the nature should be changed. Everything will be gold. From iron it will be converted into gold – from mud it will be converted into gold. But everything will be retained. Only the nature is to be changed. The dreadfulness or danger is only with a conception of a secondary interest – a conception of separate interest from that of the absolute centre of absolute good. That is to be eliminated, nothing else. Everything will be kept intact and utilized to its fullest satisfaction and fulfilment. Everything has its real and highest fulfilment, only the connection should be established.

**What is Not Madhurya-rasa**

Our Guru Maharaj did not emphasize the worship of or install Deities of Gaura-Nityananda, only Panca-tattva and in other places he established the pure *madhurya-rasa* – Mahaprabhu and Radha-Govinda. Everywhere he installed Mahaprabhu, both combined with Radha-Govinda and separate.

*radha krsna pranaya vikrtir hladini saktir asmad*
*ekatmanav api bhuvi pura deha-bhedam gatau tau*
*chaitanyakhyam prakatam adhuna tad-dvayam chaikyam aptam*
*radha-bhava-dyuti-suvalitam naumi krsna-svarupam*

"The loving affairs of Sri Radha and Krsna are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Radha and Krsna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Sri Krsna Chaitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani although He is Krsna Himself. (*Cc. Adi 1.5*)"

*Ekatmanav api bhuvi pura* – in ancient times Radha and Krsna divided. Themselves for a particular *lila* but – *chaitanyakhyam prakatam adhuna tad-dvayam chaikyam aptam* – again They have combined. *Radha-bhava-dyuti-suvalitam naumi krsna-svarupam* – the Potency and the Owner of the Potency are very closely embraced. The Predominator and the Predominated tendency are present, with an extraordinary ecstatic feeling. Krsna is overpowered by the Potency and He is searching after Himself – *krsnasya atmanusandhana*. The influence of Radharani over Krsna is that Krsna is transformed into a devotee, and He is searching Himself. Sweetness personified, is tasting Itself and becoming mad.

Guru Maharaj preached exclusively this *madhurya-rasa*, but with great precaution. What is not that thing, he perhaps used ninety per-sent of his energy to preach that this is not *madhurya-rasa*, the negative side. To clear away the negative side, he had to spare in his words, 'gallons of blood' to teach that this is not that *rasa. Neti neti,* this is not that thing, this is not that thing.

And whatever he did – *pujala raga-patha gaurava bhange* – his whole life in a nutshell is expressed in this, his own expression. *Pujala raga-patha,* the very nature of the *sampradaya* is this.

*pujala raga-patha gaurava bhange*
*matala hari-jana visaya range*

*Pujala raga-patha gaurava bhange* – the whole tenor of his preaching expedition was *pujala raga-patha gaurava bhange*. The *raga-patha* is above, on our head. That is the goal. We are to go there. But before that you have got charm for many things, the grandeur. You should try to learn that which is at present charming to you, learn to utilize that for the service of that great domain of love. The majesty, the awe, the wealth, the reverence, what is grand to you, what attracts you most, all these things, put them into the service of that Lord of love and beauty. The Absolute is beauty, love and harmony, an autocrat, and everything should be sacrificed for Him. Learn this!

Whatever you come in connection with, sacrifice it into the fire to establish that Lord of love. For His least satisfaction, all this grandeur may be put into the fire. Learn this. Don't try to attempt to get Him within your fist. That was the whole tenor of his preaching.

**Don't Venture to Run**

Rupa Gosvami has classified *madhurya-rasa* in *Ujjvala-nilamani*. In *Bhakti-rasamrta-sindhu* he gives the science of general devotion, general *bhakti* and the gradual development of *bhakti*. And the highest position which comes to *madhurya-rasa*, it is finished there. *Bhakti-rasamrta-sindhu* is the first part. And then the second part is *Ujjvala-nilamani*. There, only *madhurya-rasa* has been dealt with in detail. I have not gone through it, but only *Chaitanya-charitamrta*, and other literatures.

We did not venture to enter into the details of *madhurya-rasa*. Our Guru Maharaj did not like it. But it will come irresistibly within you as you go on with *sravan* and *kirtan*. *Pujala raga-patha gaurava bhange* – the full conception is so high. When it comes, it will awaken within you. It won't be awakened by any other person. An example was given by Gaura-kisor Das Babaji Maharaj. Babaji Maharaj used to live in a very small hut on the banks of the Ganges. Another gentleman, imitating him, erected a similar cottage nearby, and externally he used to show renunciation like Babaji Maharaj. Eating, not eating, taking bath, some days not taking bath. In this way he was showing some physical austerity. Then Gaura-kisor Das Babaji remarked one day to one *sadhu*. "Only by entering a labour room, a girl does not produce a child." It is a mere imitation, but many things are necessary beforehand.

Our Guru Maharaj told that it is not an easy thing. It is the highest of the high. So don't venture to run toward that. The day will dawn by the grace of the Lord when you will not be able to resist that thing. That tendency is within you, so go on. *Inha mali sence nitya sravanadi jala* – the duty of the *mali*, of the disciple, is to pour water onto the root, and there will be natural growth. Then the fruit will come down, and you will taste it.

So don't venture to rush into that. *Ujjvala-nilamani* is a book where only *madhurya-rasa* has been dealt with in detail. And in a short way that is given here and there in *Chaitanya-charitamrta*, in a well-guarded way. We will approach from there and whatever little we have heard from the lips of our Guru Maharaj – whatever we have heard, that is enough, and one day we may be allowed to enter that domain.

The *manjaris* are there and different departments, so many things are there. That is on our head, and we are hoping that is on the upper side of our attainment. But do not unnaturally enter there. Everything will be spoiled. We are not ready to spoil our fortune. Whatever we have, there is much more there, so much more. There is no greater prospect for mankind to reach, so why should I be so much ardent and impatient to spoil my prospect? Don't spoil it! What we have, that is enough food. And if we do not find any food, then to try to find it will be treachery. Eagerness is good, but rushing is foolish and the devotee's tendency should always be to go to the lower service.

**Tend to Lower Service**

Srila Raghunath Das Gosvami says, "I want the service of a servant, and I want to show my reverence towards *sakhya*, friendly service."

*sakhyaya te mama namo 'stu namo 'stu nityam*
*dasyaya te mama raso 'stu raso 'stu satyam*

"I am not fit for confidential service, I always try to revere that, and I shall try, if I am accepted, to do the lowest service. If I get that engagement, I am rewarded more than anything." (*Vilapa-kusumanjali* I, 6)

So, full satisfaction should be the attitude. But Krsna will take him up, "No, serve Me in this way," and we have to do that. According to the *rasa* it is such. Those that are eternal friends, don't think like this. They are part and parcel, and surcharged with *Yoga-maya* – with the spirit of that particular service of that particular level. Krsna is pleased by the aggression of the friends – He's pleased when they are manipulated by *Yoga-maya*. But we should not be puffed up in that way – we are beginners and not *nitya-siddhas* – we are in the line of *sadhana-siddhas*. We have not yet come to realize, so our nature should be tempered by what Das Gosvami Prabhu is teaching. Always try to go downwards.

Mahaprabhu was satisfied with Emperor Prataparudra when He found that the king had engaged himself in the very menial service of a sweeper. The king performed the service of a sweeper – this attracted Him most. Mahaprabhu Himself engaged in the *gundica-marjana* (cleansing of the Gundica Temple). Jagannath was coming to Gundica, so Mahaprabhu and His party collected the dust from the temple in His *uttariya* and threw it outside, and then washed the temple.

Nothing is neglected but we are attracted – with that low, menial service, we may attract the attention of the high. Nothing is insignificant when it is connected with Him. Still, there is gradation. In the beginning of one's service we must always have a sincere tendency to go towards the lower side. By Krsna's will we will be accepted for higher satisfaction.

The tendency of the servitors will be always towards the lower side – "I like the position of a servant, and not the service of a friend." That should be the normal tendency of a devotee. Even in that world, there should be no ambition. One must be the servant of the servant of the servant of the servant – it is not an exaggeration, but it is the real thing. We should find this sort of substance within us, then we are safe and in a good position. So, *trnad api sunicena taror api sahisnuna* – one can never be deceived if they do not deceive themselves.

**Abode of High Sentiment**

Prabhupad had a place at the Bhagavat Press in Krsnanagar, where he was publishing the *Chaitanya-charitamrta*. There was one gentleman, Ram Gopal Babu, an M.A. in law, who was the manager there. He was a very sound and well respected educated man. He told me that once he came to the press and there Prabhupad was proof reading a particular portion of *Chaitanya-charitamrta* where the *vrndavan-lila* is mentioned. In this section, Krsna has gone to Mathura and Lalita-devi, as representative of the *gopis*, approaches Krsna there. She is describing the position of Radharani and

chastising Krsna – some poetry was perhaps written by Prabhupad himself and he was seeing the proof of that portion which was in the press.

Ram Gopal Babu told me that he looked at Prabhupad's face and saw so many facial impressions of different types coming and going away, and he was suppressing them. Automatically so many sentiments and feelings were visible on his face but Prabhupad was trying his utmost to suppress them. Ram Gopal Babu said, "I noticed this in his face and I became his disciple." This incident brought him to Prabhupad's feet. Such feelings were visible on his face when he was correcting the proofs of that part of *Chaitanya-charitamrta*.

He was trying his best to suppress these emotions in the unfavourable public environment. "Not only the *siddhanta*," Ram Gopal Babu told, "But that show of personal expression on his face, the feelings which I found in him, that took me to his feet." That abode of high sentiment.

**You Want to Hear Krsna-katha**

He also related that once, with another gentleman, he approached Bhaktivinod Thakur in his retired life and that gentleman requested Bhaktivinod Thakur to say something about Krsna – *krsna-katha*. Bhaktivinod Thakur was in self-meditation. Then when he came out from his inner contemplation, he said, "Oh, you have come to hear *krsna-katha* from me? You want to hear *krsna-katha*?" Many feelings and sentiments developed in him.

Ram Gopal Babu told that what we observed, that what he has written in that song, *krsna nama dhare kata bala* – all these divine sentiments we could trace in him. Sometimes there was a thrilling sensation, hairs were standing on end and sometimes sweat, sometimes shivering and sometimes much vigour was shown. "You have come to hear about Krsna from me." In this way he began speaking *krsna-katha* – with so much emotion.

**Analysis of Madhurya-rasa**

*Madhurya-rasa* considerations are for the higher students of devotion. Analysis of *madhurya-rasa* is found in the *Ujjvala-nilamani*, which is a supplement to *Bhakti-rasamrta-sindhu*. And Visvanath Cakravarti Thakur has written another book, *Ujjvala-nilamani-kirana*, which is the gist of *Ujjvala-nilamani* and *Bhakti-rasamrta-sindhu-bindu*. Sanatana Gosvami has written the *Laghu-bhagavatamrtam*, a short book. And Visvanath Cakravarti Thakur has also given *Bhagavatamrta-kana* – a drop of that nectar. A drop of nectar, a drop of ocean, and ray of the gem – three very short books giving the gist, are composed by Visvanath Cakravarti Thakur. One who can go through these three books can have some understanding of the *Bhakti-rasamrta-sindhu*, the *Brhat-bhagavatamrtam*, and the *Ujjvala-nilamani,* these three books. They are elaborate and very short.

Rupa Gosvami has also written a small book called *Uddhava-sandesa*. Here, Uddhava is sent by Krsna to meet the *gopis*. Nanda, Yasoda, the cowboys, the *gopis* and Uddhava's experience in Vraja is described there. There are many books, but we must follow the real method of study – otherwise everything will be read and nothing will be obtained. The real process of study is *pranipatena pariprasnena sevaya,* otherwise it is all book knowledge and no conception. So that will be useless dry labour.

"Everything is underground and I will walk over it." You may think like that, but really I found it to be like this. One may not have the real touch, only the literary portion – the knowledge. In the language of our Guru Maharaj, the honey is in a bottle and and we are trying to get the honey – it is useless – between the bee and the honey, there is that glass screen. So intellectualism and the real feeling of participation, are quite different things, and more so, they are mischievous. This should encourage one to know that if *krsna-lila* is not properly approached, then there will be mischief – he will feel encouragement in his experience of the lust utilized for his lady-love and will thereby commit a great offence.

The warning has been given in *Bhagavatam* by Sukadev Gosvami – if you have no control over your senses don't venture to touch, to come to this area. You will be doomed. Without getting the status of Siva, Mahadev, if you drink poison you won't become Nilakantha (blue-throated), but you' have to die immediately. *Naitat samacarej jatu manasapi* – even mentally we will die. One who has self-control over their senses, their other enemies are sure to die. One who is not Siva, if they drink poison in their folded palm, they are sure to die. It is the opposite thing – one is by dedication to the Lord, another is by exploitation to the extreme stage – *kama*. One is the most dense darkness, and the other is the most pleasing sight.

Bhaktisiddhanta Sarasvati Thakur Maharaj has written *Vedanta Morpholgy* and *Raya Ramananda* in English, and Bhaktivinod Thakur has written *Sri Chaitanya: His Life and Precepts*. And there are many poems also composed by Bhaktisiddhanta Sarasvati Thakur. Mainly his commentaries are very important to prove and to establish the teachings of Mahaprabhu, Kaviraj Gosvami and Vrndavan Das Thakur, etc.

What is our anomaly? We are disappointed if we do not know everything, if there is something lacking. We are ordinary people with an infinite number of desires within us. In our present condition, the tendency to improve is to be praised. We are fallen *jivas*, but we want to rise up and awaken. We have, in our Guru Maharaj's words, 'volcanic energy' and it should not be misused. When properly guided it will fetch the most precious thing for us. Proper guidance is the most important thing in the life of everyone – although we have raw materials with us, that is not sufficient.

**Ujjvala-nilamani**

We are not atheists that think, "If I die before reading the *Ujjvala-nilamani*, my prospect is gone forever!" Don't think like that! If I am there in the soil, I am safe. One day I must get that. Guru Maharaj gave me some hints. He gave admission by requesting me to sing the song of Rupa-manjari. I may think that he has given, at least many of our friends told that, "He has given you admission." A gatekeeper, by the name of 'Bhakti Raksak.' They say that I am the protector, but I think that I am a gatekeeper. By this name he has appointed me as a gatekeeper. Who will go in, Prabhupad wants to see. So, I am not giving passport or visa to anyone and everyone.

We should not omit any step. If one step is omitted then the gap will be there in me. We must closely follow in our progress, gradual process – *adau sraddha tatah sadhu-sango 'tha bhajana-kriya*. Sometimes to get to the top quickly, we may be encouraged to omit steps in between, but this will be mourned afterwards. Progress must be solid, not hollow. Whatever I have, I must finish it perfectly. Then I shall go up:

*adau sraddha tatah sadhu-sango 'tha bhajana kriya*
*tato 'nartha-nivrttih syat tato nistha tato rucis tatah*
*athasaktis tato bhavas tatah premabhyudancati*

All these stages we have to pass through, very cleverly and very sincerely. Then we shall find that it is reality.

Otherwise, it may remain in the realm of concoction and imagination – we won't get any strength from this and anyone may come and push me from my position. That won't be – none can shake me or push me out. The energy must be at the disposal of the Supreme Lord, but where is the guarantee? Only the bona-fide agent can guarantee and also to a certain extent the scripture can guarantee, that my energy will reach there – to purify myself and make me sincere, to convert me to a bona-fide seller and purchaser, a customer. My energy will go there, all things will go there and will make me a sincere customer, a permanent customer of that and nothing else. There lies the skill of the agent.

With the selection of the proper bona-fide agent, one will feel that his capital is increasing and he is becoming more and more a customer of those goods. It will go to Goloka and the coin will come in dollars, in pounds and in this or that. And a valuable thing will come. More or less everyone of us has the energy. Of course the indolent – those in the *tamo-guna* have no energy but still they can also be utilized. A clever devotee may utilize so many things for the service of the Lord. And thereby one day they will also rise up – wake up and go towards Goloka, towards Vrndavan. One day they will be able to purchase a ticket for Vrndavan. The trees, the creepers, everyone may get the chance for Goloka. We have to know first, how that is the summum bonum of our life.

**A Preachers Responsibility**

What is that? Leaving everything aside we shall accept that to be the only goal, our only destination, otherwise everything will be imitation. If that cannot capture my inner heart then everything will be imitation for the time being. That means that I have misconceived the different goals, different destinations. Why shall I feel attraction for Vrndavan leaving aside everything else? What scientific reason may be there? What is that thing? Is that reliable? We must have self-analysis. We must put these questions to our own heart. What is the cause? Illuminate everything for I am captured by that idea. Will it endure? If it is real, then why?

I am to explain to others and also in the beginning I shall have to explain it to myself, to my conscience. I must be confident about that, about my movement, my behaviour, my tendency, my aspiration. Am I going to deceive myself – setting aside so many demoniac conceptions of reality offered by the materialists, by the so-called renunciationists, so-called spiritualists, imitationists? Omitting all these offers I am going, but I must explain it to my own conscience. Is there any ulterior motive? Am I a hired man of any other school or a real agent of Goloka? If I am not correct then I will mislead many. So I should correct myself – to become a preacher, there is so much responsibility. We must be sincere in our attempt, otherwise the filthy things from outside shall influence us. So I must be clear, sincere to myself first.

If I have it, then I can give it to others. What I have I can give that only. At least I must be a true mediator. Sometimes it is possible that even if I am not perfect still I can give it, by the grace of the

*sadhu*. What may come, that may not be contaminated with my filthy heart but may pass through. It is possible sometimes, but not for long – that will gradually convert me. So we must have connection with the agent above – *yare dekha tare kaha krsna upadesa*. Some sort of *sukrti* is necessary there. I do not realize it fully but I have a vague idea that this is good. So I transmit. I cannot make it as my own but only a temporary converser, I hold only a temporary post. For the time being, I am working as a mediator. Apparently these goods seem very good to me. You take it and use it and you will be able to benefit. Take it from there. Sincerity is necessary everywhere.

*Yare dekha tare kaha krsna upadesa*. Here Mahaprabhu assures us that in any way that anyone comes to deal with this thing, he cannot but be purified. These things are of so much intense purity that in the long run it will purify him. *Yare dekha tare* – at least give the name to any and every person. Who can say this? The highest authority only can give such an order. Some goods may be lost, I won't care for that. Go on, give it to one and all. Nityananda Prabhu was of that type. Distribute it everywhere. No fear of anyone. Distribute it anywhere and everywhere. That sort of high source can give such an order.

*Yare dekha,* Mahaprabhu says, Kaviraj Gosvami says, "No discrimination whether one is fit or unfit. Inundate all with the flood. Whoever you come across is released. Only when His grace came to such a high degree was I captured. An ordinary course could not cure me, but it was of such a high order that I could not but fall within that jurisdiction. So the meanest of the mean, a person like me has been purified. I can't deny that I am purified. Then it will be blasphemy of the great name of Nityananda. I can't tolerate that, Although it may be my pride, my boasting, still I cannot but admit how magnanimous is the great gift of Nityananda. Only to advertise in the public, to give publicity to all I have come. I venture to say that I have something. I have Rupa-Sanatana. I have Raghunath, I have my guru. I have Vrndavan, Govindaji, Madan-mohan, Gopinath. All these things I have." All these are of concrete interest for the Absolute. Not any local interest, however great it may be in magnitude; self-centred, or family-centred, or village-centred, or province-centred, or humanitarianism – anythings that is a part of the infinite. So, we are to understand these things in a general way. The technical words: *anartha-nivrtti, bhava, asakti* – these are all included in this understanding.

**The Death Blow to Sahajiyas**

A bona-fide student will avoid all kinds of imitation – Sahajiyaism. We have to cross Bhu, Bhuvah, Mahar, Jana, Tapa, Viraja, Brahmaloka, and Vaikuntha to Goloka, step by step. The Sahajiyas take spiritual advancement very cheaply; they are not prepared to pay the real price. But the death blow to them is – *upajiya bade lata 'brahmanada' bhedi' yaya, 'viraja,' brahmaloka, 'bhedi' 'paravyoma' paya* – it is necessary for one's devotion to cross these many planes, as the creeper of *bhakti* grows and rises up to Goloka.

But the pseudo-devotees do not care to know what is Paravyoma, what is Brahmaloka, what is Viraja, what is the *brahmanda*. Without caring to know about these things, they approach any *guru*, receive some *mantra*, and go on meditating. But if one meditates upon *radha-govinda-lila* in such an ignorant state, instead of entering *radha-govinda-lila* one will become entangled with the ladies and gentlemen of this world. One will become entangled in the domain of lust and will have to go to hell instead of going up to Goloka.

*Anuraga*, our affinity for the Supreme Personality is not a very cheap thing. We have to understand who Krsna really is. Those without dedication should not deceive themselves into thinking they can find Him in the area of the material zone.

Madhvacharya gave one hundred points against Mayavadism and its so-called renunciation, and our Guru Maharaj gave *Prakrta-rasa-sata-dusani* – one hundred points against Sahajiyaism, to guard against imitating *krsna-bhajan* in material life. So many ways, at every step we have to make decisions to go this way or that. Every moment we are at the crossing, but on the whole our sincerity will guide us. Deception and illusion are there, but the grace of the Lord is also there in the background. He won't allow these agents of deception to misguide us if we don't associate with them.

**Necessity of Vaidhi-bhakti**

Srila Rupa Gosvami says that we must observe *vaidhi-bhakti* (regulative practice) for as long as we can't get admission into the level of *raga-bhakti* (spontaneous affection).

Das Gosvami also says that we shall show reverence to *raga-bhakti*, but we shall try to live within *vaidhi-bhakti*, with its rules und regulations according to the *sastra*. But the arrogant do not care for this instruction of the followers of Sri Chaitanya Mahaprabhu.

I have nothing against *vaidhi-marga. Pujala raga-patha gaurava bhange* – we are trying to follow the *vaidhi* and always look with our aim towards the *raga-patha*. Go on with *vaidhi*, but the goal is with *raga-patha*. That is our aim. Otherwise, why *vaidhi*?

Law is not everything. The law of your society should be accommodating to nurture divine sentiment, otherwise it is no law. Law should promote faith. *Sastra*'s jurisdiction is limited. It is meant only to promote love, and when love comes, it will be free – smooth. Harmonious working is possible only in the area of love. Srila Rupa Gosvami says that *vaidhi-bhakti*, devotion under the guidance of *sastra*, is helpful only to a certain extent. It will help the inner awakening of love and affection and then retire. Law will retire, giving room to the spontaneous flow of love. Law is necessary, especially in the lower stages, but it should make room for free movement in the relationship. Freedom is the highest thing. Free service is *raga-marga*, and that is service proper.

*Vaidhi* means to regulate oneself, but for what? Regulation is not itself the aim or object. But regulation means for something else. We want to regulate ourselves so that we may be free in that land and acquire the position of a free servitor. Regulation has its desired effect.

And what is that? We shall get that spontaneous service. Otherwise, there will be a master, a teacher with a whip to order, "Do this, do that!" We must reach a place where freely we shall do that thing with our intrinsic urge. It is the success of life, it is there.

There is one party in Vrndavan that does not admit the necessity for formal devotion. Many others you will find in Vrndavan also. This party claims they have a connection with the Gopal Bhatta *sampradaya* – this is Gaudiya Vaisnavism with a little deviation. They want to begin with *raga-bhakti – anuraga* eliminating *vaidhi-bhakti*.

This is worse than Sahajiyaism. Sahajiyaism formerly accepts everything, but they want easy entrance to do only what comes naturally without work, and they don't admit the necessity for formal devotion (*vaidhi-bhakti*). They are lazy in their practice, preferring the enjoying mood to the serving mood, but service means sacrifice. So this atmosphere is dangerous and we should mark with all attention any theistic awakening and take care so that we may not go down again to the depths of nescience. Very carefully we shall try to collect our wealth.

**Science of Devotion Proper**

Real progress towards the Infinite gives the idea that, "I am nothing, I am in great danger." Progress towards the Infinite is like that. Thinking, "I have it, I am above," – this is a foolish feeling, a foolish statement. The very nature of advancement is that, "I am low, I am undone, I am the most helpless." The closer we are, the further away we will feel, whereas the further away we actually are from divinity, we may complacently feel we are close. As much as we come into the relativity of the Infinite, we cannot but conceive ourselves to be the lowest of the low. That is the criteria.

The very sign of real progress will show I am nothing, I am the most needy, the most wretched and the most helpless. The negative aspect must be improved to attract the positive. If one point of the negative will say, "I am positive", then immediately it will be rejected, you are under the false control of *maya*. Rather to think, "I am the meanest of the mean," that will attract the attention of the high. This is the science of devotion proper.

Mahaprabhu was in *samadhi*, falling in the sea, experiencing *kurma-rupa* in Jagannath Puri, and coming back to His senses. Then He related a description of His experience in *samadhi*, all pertaining to this *madhurya-rasa*. In *Chaitanya-charitamrta* He relates, when He is coming out of His swoon, "I went there, I saw all these things, but you have taken Me from there." *Pujala raga-patha*. We should be mindful of every step and automatically that will take us there. Don't try to go too quickly. Try to keep back and it will forcibly take you there. Your acceptance will come from the higher quarter, not by your endeavour.

In His deep trance, He had experience of that *vraja-lila*, He expressed that. And these Sahajiyas are trying to imitate these things. They are imitating – by their imagination, by their mundane mind and with their imagination they think they are going to get a touch of that *lila*.

Even some ordinary mundane scholar said that this *krsna-lila* is *aprakrta*. We can trace it from the descriptions of the *Chaitanya-charitamrta*. Kaviraj Gosvami had described the *lila* of Krsna, even *jala-keli* (pastimes in the water) in such a way that we cannot take our lusty mind there. He has kept the purity of the *lila* with his description, and Krsna with the *sakhis* are going on with their play in the tank in the Yamuna. The transcendental characteristics have been maintained there. That *nitya-lila*, which Mahaprabhu experienced in His deep trance, has been given by Kaviraj Gosvami. It is not any mundane thing – we should be prepared for that experience. So much higher we have to reach for a slight experience of those higher pastimes. We must be ready to pay for that, and for that only our Guru Maharaj came.

**Nitai-Gaura-Radhe-Syama**

The Sahajiya followers of Ram Das Babaji are also imitators and there is a blunder in their theoretical conception, in that they say '*bhaja nitai-gaura-radhe-syama*.' That is a most dangerous thing. In Kaviraj Gosvami's writings we find that Nitai is Balaram.

Ram Das' *guru* was Caran Das, who suddenly 'discovered' that Nitai is Radha. So that is the dangerous difference between them and the Gosvamis, the higher authorities in our *sampradaya*. Pandit Gadadhar is Radharani really and Mahaprabhu is Krsna. So these people are a shadow of the real thing. Nityananda is fully one with Baladev. But these people say Nitai is Radha.

In a dream Caran Das got this *bhaja nitai-gaura radhe syama mantra*. But Bhaktivinod Thakur and Guru Maharaj said that it is a concoction. It may have appeared in his dream, but that simply proved that he was a false man, not in touch with reality.

Rupa, Sanatana, Kaviraj Gosvami, and Narottam Das Thakur – we must accept their decision, their vision, their estimation. And this *bhaja nitai-gaura radhe-syama* is an anomaly. What is this? This is against the pure line of devotion, and breaks the *mantra* that is descending, which is a living thing. According to our whim, can we cut it asunder and take a part of that and mix it with another part creating something new? That idea is also not happy.

Caran Das was a little earlier than the time of Prabhupad. Very earnestly he wanted to have Prabhupad within his community. Once I heard from Prabhupad that Bhaktivinod Thakur was going to Mahaprabhu's temple in Navadvip and Prabhupad was following him. Bhaktivinod Thakur had gone perhaps a few steps further and Caran Das suddenly came and stood before Prabhupad, "You are our future prospect" – in this way he began to eulogize Prabhupad very much. Prabhupad stopped for a minute or so, then again joined Bhaktivinod Thakur. He asked Prabhupad, "What was that man telling to you?" "He was saying like this, that you are our future prospect." Bhaktivinod Thakur told, "Be very cautious, don't be a captive to that man's trap."

**The Impure Line**

Caran Das' guru was Bhagavat Das Babaji, who was a disciple of Jagannath Das Babaji. Bhagavat Das Babaji was not really pure. Ram Das Babaji came in the line of Bhagavat Das Babaji and Caran Das Babaji, and that Caran Das devised that *mantra – bhaja nitai gaura radhe syama japa hare krsna hare rama*. So this fundamental blunder is there with the *siddhanta* – that can never be encouraged, so we cannot have any connection with them.

Bhaktivinod Thakur, later took *vesa* from Gaura-kisor Das Babaji, and Gaura-kisor Das Babaji took *vesa* from Bhagavat Das Babaji. Gaura-kisor Das Babaji used to hear *Bhagavatam* from Bhaktivinod Thakur at Svananda-sukhanda Kunja, in Godrumadvipa. There is a small *pakka* room built there in Godruma where Gaura-kisor Das Babaji used to take his seat and hear *Bhagavata* explanations from Bhaktivinod Thakur.

Bhagavat Das was a criminal, who later left that lifestyle and went to Vrndavan and took *vesa* from Jagannath Das Babaji. But Caran Das, his history is otherwise. He was a *grhastha*. Once, there was a riot and Caran das committed a murder and absconded. In the meantime he went to Vrndavan in

disguise. Then after twelve years when he was safe from criminal prosecution, he again went home and after a few days returned to Vrndavan.

So this Caran Das took vesa from Bhagavat Das and began to preach very forcefully. He was a man of gigantic size and with a high voice he would chant and dance – he created that *bhaja nitai-gaura-radhe-syama mantra* – all these things. He wanted Prabhupad also to support him. In the beginning Prabhupad approached him and asked him, "Where did you get this *mantra*? Is it mentioned in the *sastra*? You have created a new *mantra*!" So many things were changed, and that man was also characterless.

He said that you should not build a *pakka* latrine, meaning that you need not marry. Whenever there is a necessity to pass stool, wherever you are, you may pass. But don't build any permanent latrine, that is, don't marry. That was his idea.

**Sakhi-bheki**

*Sakhi-bheki* was another aberration of Caran Das. *Sakhi-bheki* is a type of imitation.They think that, "If I can externally wear the robes of a *sakhi*, that will remind me that I am actually a female." They also get a *mantra* from their *guru* in the Sahajiya section – "You are a girl of the age of eleven and your superior is Rupa-manjari, Vilasa-manjari etc. You should conceive of yourself as being in that line and go on. You are a young girl, you are in the association of so many *sakhis*, you have a particular service – try to do that. Externally you should beg and maintain your life, but internally you should go on thinking like that. Accept the dress of a female and that will help you in your conception that you are a female." That is *sakhi-bheki*.

There was one *sakhi-bheki* in Caran Das Babaji's *math*, whose name was Jayagopal Bhattacharya, who called himself Lalita-sakhi. I saw him, before joining Gaudiya Math, when I visited Navadvip to find a *sadhu* from whom to take initiation. He was a *brahmana* and a graduate also. His age was at that time about fifty. He was a big figure clad in a lady's dress and was trying to imitate the movements of a woman. Anyhow, one gentleman amongst the visitors there came with a copy of the *Gaudiya* magazine from Gaudiya Math. In that paper there was some remark about that *sakhi-bheki*. Before hearing this article, that *sakhi-bheki* wouldn't talk to anybody since he was posing as a shy lady. But when that guest read the article from the Gaudiya, then he immediately came out in a man's voice – "Oh, what have they said? That is wrong! You should read another article from *Sonara Gauranga* magazine by Dr. Radhagovinda Nath. That article is supporting me."

I did not know all these things at that time. I was simply a spectator and listening to all these things. I wondered, "Where is this *Gaudiya* magazine from? And another magazine is in support of this gentleman" – only this I marked. This man seemed very serious, posing as a very advanced person – but when that criticism came, a man came out from the lady's dress to protest earnestly. "Oh, they are abusing me! They do not know anything! You can see this other article also is there!" I marked his attitude.

*Sakhi-bheki* is imitation. In this mundane world we may attain something and satisfy ourselves – it is very easy. We may get a very cheap bargain. We do not want to pay for the object of our desire. *Na hi kalyana krt kascit* – none can deceive you if you do not deceive yourself. To think that this body is all in all is poison to the soul. It is a negative representation to the soul. It is ludicrous – *ta-*

*mo-dharma*. If only by sacrificing this body of flesh and blood, we can attain Krsna, then at every second I want to accept death millions of times.

Another time we heard that Ram Das Babaji, Caran Das' disciple, was coming to Kalna and would do *kirtan*. Some of us went to see him. He was singing and two of his disciples took their seat on either side of him – profuse tears and some mucus were coming from his nose like threads. From both side his men helped by wiping and cleaning him with a cloth. Sometimes he was shivering greatly – in such way that if one did this for a few minutes their whole body would be damaged. He was moving his neck so forcibly it was a wonder it was not injured. His eyes had a very strange look also.

I had some knowledge of *Chaitanya-charitamrta*, so I doubted his 'ecstatic symptoms.' Many of my companions were impressed with him, but I said that I thought in this way. Then the time of *arati* came and he was asked to stop so quickly – "What is this?" Then, when the *arati* was going on I approached Ram Das Babaji in front of the Gaura-Nityananda Deities and asked him personally, "Who is Nityananda and who is Gauranga?" He told me, "On the left side is Nityananda and on the right is Gauranga." I found him calm like a stone. There was no trace of his previous sentiment – not a pinch was present in him. I was surprised that he had suddenly stopped at the request of the priest, and when I approached and questioned him he answered me. I thought, "How is this possible, what is this? When Mahaprabhu was in *samadhi*, he took a long time to come down from that stage – it is not a formal thing like a dress that I shall wear and then leave it. But if it comes to capture the heart naturally, it is very difficult to get out of that feeling, that sentiment. This should really be the nature of that influence. But the man was now in an ordinary temperament, when just a few minutes ago He was in the highest ecstasy of God."

Then when I again came to Gaudiya Math. I learned that this was all bogus and they were preaching against Ram Das Babaji. This show of sentiment was only to capture people. And they also quoted from Rupa Gosvami, that such a show is possible only by practicing imitative sentiments:

*nisarga-picchila-svante tad abhyasa-pare'pi ca*
*sattvabhasam vinapi syuh kvapy-asru pulakadayah*

"Whenever shedding of tears, horripulation etc, are seen in a person whose heart is soft externally and hard internally, and who are habituated to crying, rapture etc. even though they do not possess a semblance of divine emotion – such an imitative sentiment should be known as totally unsubstantial and lifeless. (*Bhakti-rasamrta-sindhu* 3.89)

In a drama also one may take the role of Narada Gosvami and chant "Haribol, Haribol" and weep with profuse tears, but it is all artificial. One may learn cent-percent to show these symptoms in the body. Some people can shed tears easily and there are others who can learn the art of doing so. These two classes of people show so many 'high sentiments' to the public. So, it is possible for one to learn this art without a touch of divinity.

We must try to help save the ordinary people from this sham – this show and false exhibition of a high Vaisnava's character. We won't allow such a dog to enter the temple. So, these persons want to imitate and take possession of the position of a Vaisnava. We can't tolerate to see this. Who can remain idle and ignore this "You fool! You cheat! You want to take the position of our guru. You want

to capture the throne of our guru – I can't tolerate this! You must remain outside, you dog!" With this type of courage Prabhupad came out.

**Afraid to Approach Gaudiya Math**

There was one Professor Melville T. Kennedy (who published the book *The Chaitanya Movement: A Survey*, in 1925), who was anti-Gaudiya Math and favoured this Ram Das Babaji party.

The Chaitanya of this Professor Kennedy means the Sahajiya concept of Chaitanya, not the Chaitanya of Gaudiya Math.
That is easy food for the scholars, but Gaudiya Math is a hard nut to crack. So Kennedy did not approach Gaudiya Math and accept that they are preaching the ideal of Chaitanya. Really they are afraid to approach Gaudiya Math because they oppose everyone, maintaining that Chaitanya's cult is the highest. So Gaudiya Math is not easy fodder for the western scholars.

Neither do we care for Kennedy's motivation – that out of his own pleasure or the magnitude of his own scholarship, he came to measure anything – we discard this! There is no time to lose, to mix and talk with them, we must have a standard with whom we shall talk – a general standard.

I have nothing to do with this Kennedy. I don't like to hear about him. He is dead already. He supported this Ram Das Babaji sect which represents a nasty aspect of Gaudiya Vaisnavism, and he accepted them as the Vaisnava standard. So Kennedy is judged thereby. He came to accept that party as Vaisnava, representing Chaitanyadev. So it is finished. Why should I use my energy against him?

His book has disturbed the faith of some – they are ill-fated. They were tempted by that thing and they have gone out – many will do so. Coming and going, that is a fashion everywhere. Out of curiosity they come and then after some time they go away. They do not come with a deep inquiry to solve their problem – it is a problem of faith.

**Adhoksaja Krsna**

When I first came here to Navadvip, one boy used to dress as a woman. This foolish person once remarked, "I have seen Krsna and not only myself, but I have shown Krsna in a tamarind tree on the other side of the Ganges – there is so much evidence. So many men saw Krsna and I showed Him to them."

I said, "Why are you cheating yourself? I am told that you are a *brahmana* boy and coming in contact with these Sahajiya Vaisnavas, you have become degraded to such a state."

"You see Krsna? Krsna cannot be seen by these eyes. He is *adhoksaja*. We have learned something, consulted with saints and we have read some *sastra, Veda, Upanisad, Bhagavatam, Gita* – all these things we have gone through. So, don't deceive yourself. You know yourself, that you are still a slave of your senses. You have lust, anger, so many things. You feel it and I also know that. You are not only deceiving the foolish persons, but what is worse, is that you are deceiving your own self." At that time I spoke very strongly, "Why are you deceiving yourself by taking this woman's dress?

You have already taken a woman's ego! That full scale ego is within you. By taking up this dress you will simply mix with the women." Very strongly I said this, then he got some impression and after some days he gave up that female dress and shaving his head, came to me. "Now enlist me amongst your disciples."

Krsna is *adhoksaja*, He cannot be seen, and for Him to descend is very, very rare. He comes down from the spiritual sphere to the mental sphere and becomes so strong that when our eyes open they are overflowed with the vision of Him. Then, when He withdraws, nothing remains.

So, it is not so easy, there are so many stages, *adau sraddha, sadhu-sanga, bhajana-kriya, anartha-nivrtti, bhava-bhakti, prema-bhakti* – it is like a mathematical calculation. We can trace in a man, by measuring with this philosophical computer, how much progress is there. Has he got *sraddha* proper? He will say, "Oh, Siva, Krsna, Kali, Sakti, all are God, all are equal." And that type of man will say, "I have seen Krsna." We reject it.

**Standard of Seeing Krsna**

The standard measurement criterion is there – in what stage one will see Krsna and when he has seen Krsna, what will be the after-effect? After one has seen Krsna, what will be his behaviour? All these things should be considered. The Sahajiyas who take Krsna, *svayam-bhagavan* Krsna, to be in the lower level, we despise them. They are born offenders. Sanatana Gosvami and Jiva Gosvami have given the calculation, that by elimination of so many things within our area of knowledge we may go to that transcendental side. It is not a very easy affair.

I have not yet seen Krsna, but I am on the way, in search of Krsna. I have not got Him, not seen Him, but I am in search of Krsna and I feel that I am on the real path. What has been said to exist on the path, I have some experience of that. I am on the real path to Krsna, that much I can say. But I do not have the audacity to say that I have seen Krsna or I am in *lila* with Him.

All these things I revere and I don't want to take it so cheaply. Cheap Krsna I don't want – this market-Krsna I do not want. I want to have *darsan* of that Krsna as guided by my Guru Maharaj, either in this birth or hundreds of births after, it does not matter. I am not going to deceive anyone with any wrong statement, but I think I am on the path by the grace of Guru Maharaj. That I can say and I feel it.

Bhaktivinod Thakur sings, "I am a resident of Svananda-sukhada Kunja," as if he is in *lila*. His highest ideal is that. He is describing his ideal life – seeing from afar, from a distance. He is describing the feeling within his inner heart, "Suddenly I had a flash, I saw it, and then when I went to mark it in a particular way, it vanished." It is something like that.

If our Lord is gracious, one may get a flash of their ideal. Don't try easy marketing, you will be cheated. Pray. Make yourself ready to pay a higher and higher price. Don't accept any bargain or you will be a loser. Why? We are after the Absolute and the Absolute can never be limited. We say that we are seeking the Absolute, but practically we feel that we want to be master of the Absolute. It is impossible – that sort of aspiration should be crushed, nipped in the bud. In this search you should be willing to die. 'Die to live,' don't be miserly. Try to give yourself completely. Then as much as you will be ready to sacrifice yourself and can successfully do that, then automatically you

will find yourself in some other plane. But, as a subject and making Him the object, you will be able to make Him prisoner? Don't try to have a vision of Him – try to become His prisoner.

Keeping your subjectivity you cannot have any contact with Him. Your old self is to be dissolved and your new self will come out and you will find Krsna consciousness all around. Then sometimes Krsna may be pleased to give you the touch of His existence in different ways. It should not be as though I am an inquirer and I want to make Krsna the object of my inquiry – to imprison Him in my imagination – the prison-house of imagination.

When I had not yet joined the *math* I was a law student and the nationalist movement came. Just in front of the Calcutta University Hall, one gentleman was delivering political lectures, so I left there and went up the hill across the road. There I found a *sadhu* and I asked him in broken Hindi, "Have you seen God? Can you show me God?" The *sadhu* replied in such an inspiring voice, "Don't you see? Don't you see Him? Look at all this, the atmosphere, the trees, the water, the view, all these things. Cast your glance upon the whole of the environment. Can't you feel Him? Can't you see Him?" With so much inspiration he said this, that at that moment I saw that conscious backing. Whatever exists, just in the background, I found some spiritual existence. In such an impressive way he said, "Don't you see Him? Look at the sky, the trees, He is there, He is everywhere. Can't you see? Only He is there."

**Negative Hankering**

By our continuous engagement we shall come to the stage of seeing Krsna everywhere, talking about Krsna, hearing about Krsna, taking the name of Krsna, taking His *prasadam*, and collecting for Him. In this way gradually we shall enter into the intense feeling of His halo, His luster and gradually we shall come to have a conception according to our capacity.

*atha va bahunaitena kim jnatena tavarjuna*
*vistabhyaham idam krtsnam ekamsena sthito jagat*
*(Gita 10.42)*

"Arjuna, what more shall I say to you? Who am I? Everything you can imagine is there in only My negligible part. You are going to inquire about that, it is not something cheap. Then after that what will you do?

Mahaprabhu said, "I am searching after Him but I have not obtained even a little bit of that divine love – *na prema gandho 'sti darapi me harau*. Otherwise how can I maintain my life, sustain My life without His company, without His grace."

*yugayitam nimesena caksusa pravrsayitam*
*sunyayitam jagat sarvam govinda-virahena me*
*(Siksastakam 7)*

*Yugayitam nimesena* – one moment seems to me so many light years. *Caksusa pravrsayitam* – so many tears run from my eyes. *Sunyayitam jagat sarvam* – the whole world seems to me only a vacant background. *Govinda-virahena me* – because I still cannot get the company of my beloved Lord Krsna.

**Higher Standard of Devotion**

Sometimes a student may say that, "I have given so much and all I want is a little drop, just a touch so I can be inspired to do more. Not that I want to enjoy Krsna, but I want some reciprocation – 'Yes, I am there.'"

But this is nothing. Taking food, walking, taking bath, dressing, so many comforts we are seeking and what demand are we going to fulfill? Try to calculate everything in terms of the Infinite. No finite thing, however great, can come to the Infinite. The very composition of Infinite is of another type. When you are on this path you will think, "I can't do anything to approach Krsna. I have done nothing." That is a unit of measurement towards the Infinite. "I am doing this, I am doing that, I am doing so much, I am paying so much value," that is the opposite way. Those that are really on the path of Krsna feel that, "I can't do anything for Him." The whole attitude will be changed. We have been given this idea by our Guru Maharaj, the nature of the way of real searching.

Once, two *brahmacharis*, after ten years of service, came to Srila Prabhupad to put some questions, and they were hesitating to speak. Then Prabhupad himself asked them, "It seems that you want to speak something to me but you don't." "Yes, we came to say something to Your Holiness but we dare not venture." "No, no, say what you have to say." Then they spoke, "For ten years we have come and we are doing service as we are ordered, but so far we do not feel anything about Krsna. We do not feel we have made any progress." Prabhupad asked, "What you say at present, is it true? Are you sincere in your statement?"

They replied, "Yes, what we say is true." He told them, "Then it is alright. You continue, don't be afraid." That was his point. What does this mean?
You have not acquired anything – you are searching for something but you have not obtained anything concrete. That feeling is a good sign. If you should say that I have so much knowledge, so many things, then that is progress in the egotistical way. Instead you must empty yourself. It is a very striking thing.

Only negative hankering for Krsna is the measurement of our progress in that way. "I have nothing, I can't relish anything. I am going to be mad, I have not yet obtained any trace of Krsna."

This is the way – *viraha-vipralambha*. The other day I was saying, "All risk, no gain," the way is like that. No risk, no gain, but all risk, no gain, the way is like that. You risk everything but you won't get anything, because what in our terms is gain and loss, has captured us on the negative side – we do not know the measurement.

Prepare yourself. Don't be satisfied with anything, thinking, "This is Krsna." It is not Krsna. *Neti neti neti! Neti* – eliminate the falsity and in the background you will be able to find something real. "It is there. It is with the scripture. It is with the Guru and the Vaisnava, but I have nothing. It is their property all the time, not mine. It won't be my property, it is the property of my Gurudeva." In this way the angle of vision will be set. He is the property of my Gurudeva, the property of Nanda, Yasoda, they can deal with Him in anyway they choose, but I am a sight-seer. I will be asked by the servitors, "Do this, do this for His service." That position is better for me – not to approach the nea-

rest but serve from far off. I am not fit. We have to take that course, that we are unfit. The unfitness should be the first thing to analyze – the first thing open to us.

We need *saranagati*, self-abnegation. I must undo what I am, dissolve my ego, then He will reveal Himself. It is difficult to dissolve one's ego, but when the ego is fully dissolved then another ego will come out through service. When we have eliminated the present ego, and come to the very gist of the soul's conception, then we find ourselves in a wonderful atmosphere and through service we will gradually enter into it.

We are reminded of the example of one western *sannyasi*. He was very mad in his dancing to show that he was inspired with *krsna-rasa*. I never saw our Guru Maharaj dance and chant, only soberly talking about Krsna. If at any time, any tear was oozing from his eyes, with his controlled mind, he very stealthily removed them. He was very eager not to express any feeling, and if any feelings or sentiments came out, very carefully he tried to conceal them.

That was his nature, not to show. What did Ram Das Babaji and other Sahajiyas gain by showing off with mad dancing, shedding tears and shivering? All this show drew the common mob towards them and Prabhupad had to explain that these things are no real sign of devotion. *Koti mukta madhye durlabha eka krsna bhakta* – amongst millions of liberated souls, one *krsna-bhakta* is hardly to be found. Try to come in the vicinity of the Infinite. We have to cross to the Infinite and dissolve our ego. Hegel said, 'Die.' Learn to die first and die not for this or that but for the Krsna conception coming from Gurudev, 'Die to live.'

**The Halo of Radharani**

We are wakeful in this material world, but there are others that are completely awake in that plane of faith. This world of matter is underground – it is far away from their conception. This tangible world of exploitation and enjoyment is far away from those who are deeply engaged in the world of service through faith, *sraddha*.

They believe that even to feel the need to see Krsna is a kind of enjoyment. They say, "No, we won't disturb His sweet will. Whenever He likes, He may come before us and then we will get the chance to see Him; otherwise not." It is a kind of imposition of our exploiting nature that we should, for our satisfaction, want Krsna to stand before us. The devotees do not want that. Madhavendra Puri was fasting so much that he did not beg for food or his livelihood from others. If things came automatically he would take them, otherwise he would fast. Krsna came by and supplied some food to him and said, "Why Puri, do you not beg for your food?"

We think that Madhavendra Puri was very fortunate that he was supplied food by Krsna, but we find an even higher devotion in Sanatana. When Radharani came and supplied foodstuffs to Rupa Gosvami for cooking sweet rice, Sanatana Gosvami was very much disturbed at heart. "What is this Rupa? Did you aspire after something for me?" Rupa Gosvami replied, "Yes, I did Gurudev. I thought that if I get some milk and rice, I can prepare some sweet rice which is your favourite and so I could then invite you to take that *prasada*." Sanatana told, "It is so tasty – I have never had such tasty *prasada* – it must have some peculiar origin. Who gave you this material? You wanted it, so who gave it you?" Rupa replied, "A girl came from her family and presented it to me." Sanatana inquired. "Who is that girl?" That girl was never found in the nearby village.

Then Sanatana Gosvami could understand that Radharani Herself had come and supplied the ingredients. "We are hunting after Her to serve Her and She came to serve us! You have done wrong. What is this? It is just the opposite. What have you done, my brother? You wanted something for me and that was supplied by Her – this is a great misfortune." Sanatana Gosvami was very much disappointed and he went away with that sort of mind. Rupa Gosvami could not take that *prasadam*.

This incident concerning Sanatana Gosvami reveals that the higher kind of devotion never requires that Krsna comes and supplies us with anything. To impose our will on Him is not service proper. Whatever He likes He will do and whatever He requires from us, we should consider ourselves fortunate if we are able to supply it. All our desires to the extreme should be exhausted and eliminated fully and we should place ourselves at the disposal of the Supreme Lord. It is His nature to supply anything to His devotees, but the devotees do not want the Lord to fulfill their necessities Himself. Pure devotion is like that. Through faith, the devotees think, "He is my Lord and I don't want to have *darsan* to satisfy my lower faculties."

It is a lower class of faith that demands that if I can see Him then I'm satisfied that He exists. Although we have no capacity to see Him, to be the subject and to see Him as an object is a lower kind of faith. The higher kind of faith dictates that He does exist and that He is the cause of everything. The cause is that where from everything is coming, everything is being maintained and everything is, at last, entering into Him. The effect is not everything – the cause is there. What is the nature of the cause? Some say Brahman is the cause, some say Paramatma and some say Bhagavan is the cause of everything – the destination and designer of everything. So try to keep the faith. It is meaningless to search after proof whether or not He exists. Deep faith says He does exist.

Faith is almost non-existent to us in our present condition, but faith is the most substantial thing and it has its superior existence – other things may vanish, but it will stand forever. Faith is the particular potency of Sri Radharani. Krsna is ecstasy Himself – He feels Himself, He tastes Himself, and He enjoys Himself in the distribution of that sort of ecstatic joy to others – however, it is only possible through faith, through *sraddha*. It is the very nature of the *hladini-sakti*, which is represented by Radharani in full. Faith can transmit Krsna consciousness to the outside world.

Faith is the halo of Radharani, the light of which allows others to understand Krsna. The negative combined with the positive reveals Them to the outside. All parts of the centre negative can expand and transmit that sort of faith, that sort of joy. *Sraddha* means faith and that peculiar sort of substance is to be understood by us. What is that? It is not a mere abstract substance.

**Management is Radharani's Service**

In Puri, during the last days of Prabhupad, three months before he disappeared, I found him dictating his commentary on *Chaitanya-bhagavat*. Some devotees came and inquired about temple management. Leaving that commentary aside, he began to inquire about the financial administration of the *math*. We felt a little disturbed. "Why do they have to bother him at this time, when he is engaged in some deep thinking – giving narrations about the highest world."

But I was told by one of my godbrothers, whom I revered at that time that, "This duty is that of Radharani Herself – to manage the domestic affairs of Krsna." That explanation touched me deeply.

She holds that managerial responsibility for the household of Krsna. This is *sambandha-jnana*, where everything is devotional. And what ostentatiously seems to be the science of devotion, may be otherwise.

In this mundane world Durga-devi (Mahamaya) is in charge of management and may be considered Yogamaya's representation in this perverted world. Yogamaya is considered to be the comprehensive potency under Baladeva who is entrusted with the charge of management – to facilitate *krsna-lila* there in Vrndavan. *Chayeva yasya bhuvanani vibharti durga* – Durga is in charge of this mundane world for management, and her higher extension in the positive world is Yogamaya. Yogamaya is managing in the transcendental world and her facsimile is cast here in this mundane world. So Durga-devi says in the *Narada-pancaratra – tava vaksasi radhaham rase vrndavane vane* – "I am Radha in Vrndavan!" She is proud to state that, "We are potency, and the potency should not be neglected. We have our extension in Vrndavan. There is Radharani, of Whom I am the representation. She holds the greatest position in Vrndavan, and She belongs to the potency section – the negative side.

That negative side is extended up to the highest quarter, so you should not ignore us. Here, I am the favourite of Mahadev, but as my real self, I hold the highest position there in Vrndavan."
Prabhupad said that we are really *Saktas* – we are the worshipper of the potency, not just *Sakta* but *suddha-sakta*. The original potency is in Vraja, and that is the dedicating Moiety towards Krsna. Direct connection is there and indirectly with Krsna through Her. This is Radha's position.

**Followers of Darwin**

Bengal is especially selected for *sakti* or Kali worship. Tantra is there also. They believe we should satisfy our direct controller, the prison superintendent. In *Brahma-samhita*, Devi is described as the mistress, the controller of the whole of this *brahmanda*, the prison house where those that lead a regular life are put into prison. They do not follow *isavasyam* or *yajnarthat karmano'nyatra, loko'yam karma-bandhanah*. They have no recognition of the final authority and they think of themselves, "We are separately in an independent stage – we are all Siva." They are put in the womb of Maya. *Maya* means misconception. Maya-devi rules over them and they want to satisfy the goddess who controls this prison house. Thereby their punishment may be a little livable, unless they are given a chance to go up. Sometimes she releases those that are very sincere and shows them the path to go up to Narayan.

In *Brhat-bhagavatamrta* we see Gopakumara was worshipping with the *kamakhya mantra, sakti-mantra*. Because he was very sincere, Kamakhya-devi showed him the way towards the higher direction. But generally such worshippers are insincere and they give some offering and want some advantage. They are thinking, "How can this serve me?"

Their liberation is of a particular type, but they are not advised to take to the worship of Narayan and then go up. Their goal becomes Siva – to attain the position of Siva, the master of the material potency. But one remains in connection with the material potency and gradually he again enters *maya*.

*ye 'nye 'ravindaksa vimukta-maninas*
*tvayy asta-bhavad avishuddha buddhayah*
*(Bhag. 10.2.32)*

They cannot secure any visa, but they get a passport. After securing a passport they have to move in the boundary line and without a visa, they will have to again enter here. That is the general case. But in a special case, Maya-devi recommends them for the visa. "You do it in this way and then you can get the visa, and you will go up to Vaikuntha. Otherwise you may come to the last boundary of this creation and you will have to enter again into the compound." That is the case, if they have faith.

Some of them think that *sakti*, potency, is above everything, and that consciousness is under the potency. Potency is the highest existence and potency produces consciousness. In other words, those who are out-and-out *Saktas*, their conception is this. *Purusa* and *prakrti – purusa* means consciousness – *prakrti* means energy.

Energy in the course of its evolution produces consciousness, and this consciousness is of three types – Brahma, Visnu and Siva. Brahma with *raja-guna* is creation. Visnu is *sattva-guna*, that is the nature of sustenance with Visnu. Brahma, Visnu, Mahesvara – three *gunas*, material qualifications, are produced by the potency.

If any potency, devoid of consciousness, is thought to be the ultimate, it can only be the material potency. That is fossil – that is the Darwin theory. The orthodox *Saktas*, whether they know it or not, are followers of Darwin. They believe that matter produces mind, but according to *Vedanta*, it is just the opposite. Consciousness produces it – it is subjective evolution. And there, they have faith in objective evolution, that *prakrti* produces everything – first the three *gunas – sattva, raja*, and *tama*. Then the whole creation comes into existence. That is their theory. And those that are almost Vaisnavas, that are sincere, they also have recognition of *prakrti*, but otherwise: "You are my mother and you gave me the vision of what is what. I can see. Now I can go on accordingly." That type of progress has been shown in *Brhat-bhagavatamrta* by Sanatana Gosvami.

*na hi kalyana krt kascid durgatim tata gacchati*
*(Gita 6.40)*

Those who are sincere at heart receive real help from the jail superintendent. The authority of the prison house guides them properly. "They are good prisoners and although they have come into this prison house, they are good persons. They should be guided well so they may go and live with their family outside."

**Three Classes of Atheists**

Buddhists are also of the Sakta type. They believe in force in matter, but not eternal consciousness. The Carvakas, the Epicurean aspect of thinking, believe that it is only with the combination of some material substances that consciousness has been produced. With the dissolution of the body nothing remains. This is the lowest kind of atheist.

The Buddhists are moderate materialists. They say with the subtle combination of material things, the mind has been produced. And according to *karma* we get physical attraction to objects, and we attain a physical body. The physical body may transform – in the physical world one gets many bodies according to their own *karma*.

So at the dissolution of the body, the *jiva* soul does not end as the Epicurean or the Carvaka school thinks. But with the dissolution of the mind, everything disappears and nothing remains. This is also a type of atheist. An atheist thinks that the soul is mortal. The soul is really immortal but these fellows say that the soul is mortal. Some say that after the dissolution of the physical body, nothing remains as soul. And the Buddhists say that with the dissolution of the mental body, nothing remains as soul.

And Sankara takes it one step further. Sankara says there is already a light there and that light is focused here and seems to be like a soul. Just as in glass, the sun or moon is reflected. The moon is there – it is reflected in the glass. Remove the glass and there is no moon there. So all the *jivas* are not different souls but only one soul, like the moon in the sky reflected in so many pieces of glass. So many reflections are considered as different souls. This is Sankara. And the Buddhists? No moon! No soul! Dissolution of the mind means dissolution of the soul. And Carvaka, the lowest class – with the dissolution of the body nothing remains!

So there are three sections of atheists according to the Vaisnvas. They are all considered as atheists because they do not believe in the eternal existence of the soul. They are all proper atheists and there is also a classification amongst them, according to their conception and the environment. Christianity and Islam have faith in eternal existence of the souls and also God, but their conception of God, soul and world is of a different type.

**Disarm the Scientists**

Generally scientists are considered another type of atheist. The scientists usually have bad feelings towards religion, so to convince them, generally we must first disarm them – show them that their methods are faulty. The first point is that with a finite conception, how can you get the Infinite? Also, one of your scientists may say something and another greater scientist says, "No, it is not so! It is false." So in different ways we can try to show the proper process of knowledge. Local knowledge cannot guide the central knowledge, but the central thing can drive the local. It can govern the local point. Hegel's theory was, "The reality must be by Itself and for Itself." God has taken everything from the hands of the scientists and left them empty-handed.

The other day, I was told that the scientists are *finding* new things, and I said, "Yes, they are finding new things, but are they *creating* new things or were they already there? They were already there and they are *discovering* them. They are not finding the cause – they are only partly discovering and understanding. But the Infinite is there. The astonishing knowledge of this is outside our understanding and with great attempts we are finding something and thinking that we have created, "I am greater than the Creator of all this!" This is a foolish thing, is it not? Everything is there. All wonders are there. Wonder of wonders! And I discover only one wonder in my experience and I think I am more than God!!! Such foolish persons – scientists! Only one point I am finding out in the finite section, and I boast that I am more than God. What foolishness can be more than this?

Science is nothing! Science is a part of misconception. What is science? They are a group of exploiters! And the worst type of exploiters – exploiting from the mineral substance also. And they will have to pay with interest. For every action there is an equal reaction. This is not an analytical world.

Whatever you desire, He alone will give to you. Action, reaction, you are not the master to loot this universe, you human rogues, this is not meant for your robbing. There is justice.

That is my contribution to the Bhaktivedanta Institute which has been requested by Svami Maharaj to crush the Darwin theory of fossil cause. My contribution is that the origin of things is consciousness and what we conceive as the material world is floating like an iceberg in the ocean. Consciousness is the original substantial thing, and the different types of thoughts and ideas, that this is stone, this is gold, this is tiger – all these ideas are floating in the world, in the ocean of consciousness. I want to assert that. And the Master of the consciousness, like a hypnotist, wants us to see, and we are forced to see like that – we are helpless. That is also in stages. But His will – the Master's will is all important. We are helpless. It is His *lila*, He represents the one whole, and we are a small part of that one whole. We have some laws of movement, but He is the autocrat, and can change the law – we are designed and destined by Him.

Everything is a subjective evolution of consciousness. There is the subjective eternal domain and this world where our free will is tested. There is also evolution, that is another thing – the eternal *lila*.

**Position in the Infinite**

Stop your investigations in this world! Undo your progress and find that the Lord's mercy is with you. Only stop your negative attempt. Your negative enthusiasm should be stopped and you will find that the grace of God is with you. He is everywhere, He is within you also. Try to find Him out. *Tad dure tad vantike* –the most remote and the most near. He is nearest to you and also the furthest. So stop your energetic searching and enthusiasm on the opposite side. Make yourself self-sufficient. "I can know!" If He directs you to know Him, then you can know. That is the method recommended by the scripture.

The right to making Himself known to you is in His hand, not your hand. So, accept that method to know Him – it is within His fist. He is by Himself and for Himself. You are for Him, He is not for you. You have not created Him, but He has created you. Try to understand your position in the infinite. You are meant for Him, and if you take that attitude first then you will find that He is also for you.

*ami to'tomara, tumi to'amara ki kaja apara dhane*
*(Saranagati, song 8)*

First surrender, saying "I am Yours!" then you will know that He is yours.

*suhrdam sarva-bhutanam jnatva mam santim rcchati*
*(Gita 5.29)*

"Only I am the enjoyer of everything, and I am friendly to all. When you can realize that I am all in all, but I am friend to all at the same time, then all the misgivings will disappear in you."

Our interest is represented in our Guardian. We may not know our real interest, but He knows it better. So I should not be afraid of Him, the management is with Him. The Absolute Good is autocratic

– that is the best arrangement – the Absolute Good. In autocracy, freedom must be there – then everyone will be benefitted because the centre of all power, the Absolute Power is absolute good. There will be no misgivings, no room for apprehension – then his heart will be filled only with peace. You are for Him, He is not for you.

**Stealing for Krsna**

From the real plane of thinking, no one is a proprietor of anything, but Krsna is the proprietor. Generally stealing and cheating is justified if it is really meant for Krsna and a Krsna *bhakta*. *Asura-lutiya kaya, krsnera bhandara* – the demons are looting and utilizing the things of Krsna for their purpose. Everything belongs to Krsna, so if I steal anything and offer it to Krsna or a Krsna *bhakta*, that is not stealing in the absolute sense, only in a relative sense. In the absolute consideration, no one is master or owner of anything, even his body, what to speak of property. This body does not belong to the man, it does not obey him. Everything, *isavasyam* – everything belongs to Him. So, "This is mine, this is his, this belongs to a third person," this is all misconception – not absolute consideration, but mis-consideration. And we are to forgo this and realize that everything, including myself, belongs to Krsna – everything. And we shall all work for His interest, then that is normal life. *Janma, mrtyu, jara, vyadhi* – this is abnormal – the punishment is birth, death, infirmity, disease. All the punishments we are to suffer from are due to this misconception.

Part Two

# Divine Guidance

Some devotees have first initiation, *hari-nama*, from Srila Svami Maharaj, and second initiation from another *guru*, but that is a formal thing. Not everything depends on the relative consideration, there are other things – the absolute consideration. That is relative – formal.

So whom they look to as *guru* depends upon their connection, to what extent their connection with their Prabhupad is perfect. If his connection and Prabhupad's connection are the same, then it is so. But if his consciousness is deviated from that of Prabhupad, then we may not expect it to be so. Always the relative, and the absolute consideration – these two sides should be considered. What is given by our *guru-parampara* follows the absolute consideration, not the relative. In the formal way, we do not find his disciple, then another's disciple – in this sort of order. But the gist, the highest type of substance is found, and that is accepted. The whole *guru-parampara* is like that. It is fixed.

Wherever we get the highest transcendental realization, we accept that. It is not dependent on the place, the land, or knowledge of English, or philosophy, or this or that. The highest criterion will be what I have understood to be the conception of our goal. But where to trace this? Which way can I go? That is the *guru-parampara*. Find it in this way.

Rupa Gosvami's and Sanatana Gosvami's *diksa-guru* was Vidya Vacaspati in Nabadvip. Then Rupa and Sanatana were both connected with Svarupa. And Svarupa was connected with Mahaprabhu – Radha-Krsna combined. Svarupa is almost in the same classification as Rupa-Sanatana. Jiva Gosvami's *guru* was Rupa Gosvami. Raghunath Gosvami's *diksa-guru*, in his previous life, was Yadunandana Acharya. But Raghunath was connected again. Raghunath and Jiva are both connected with Rupa. Kaviraj Gosvami was connected with Raghunath. And the next is Narottam, who is a disciple of Lokanath Gosvami. Lokanath Gosvami is hardly mentioned in the *parampara*. And then, Visvanath is connected with Narottam. There is no direct connection between them – he is in the middle, down two steps. Narottam's *guru* is Ganga-narayan Cakravarti. Then Visvanath. And Baladeva is also combined there – He has some contribution in the middle. And then from Baladeva comes the connection of Jagannath Das Babaji.

Then came Bhaktivinod Thakur, whose direct *guru*, Vipin Gosvami is omitted. So many are omitted. Vipin Gosvami comes in the line of Jahnava, Nityananda Prabhu's wife. So many females are in between, ten, twelve or so. They all are omitted. And Bhaktivinod Thakur is connected to Jagannath Das Babji, his *siksa-guru*. His *diksa-guru* is omitted. Then Bhaktivinod Thakur asked Prabhupad to take *diksa* from Gaura-kisor Das Babaji Maharaj. So Prabhupad saw both of them in the same line. And from him we have come – the next generation.

So this was taught to us, against vehement opposition from the *kula-gurus* and these *babajis* also. "The Gaudiya Math does not recognize *guru-parampara* in reality," that is their general complaint. The *babaji* class, and the *kula-guru* class, the Gosvami class are very loud in their assertion that,

"Gaudiya Math does not recognize the *guru-parampara*, which is so important for a Vaisnava. They do not care for that." That is the general complaint against Gaudiya Math.

But our stand is that we are not bound by any flesh connection. We only want the gist of the *parampara* – wherever that is to be found, I shall bow down my head there. And whatever respectable bodily connection one may have, I have nothing to do with him. No body connection.

**Follow the Spirit**

We are to follow that spirit and not the form we find there. The physical connection has been ignored and the flow of the pure knowledge has been traced there in that *guru-parampara*. And we have to believe, if we have faith in such things, then we are real followers of Gaudiya Math and we must preach this. The Sahajiyas attack us, "Oh, they have no *guru-parampara*, they are all lost. Who will care for that? They have no guardian! Guardian-less. They are all mushrooms, the Gaudiya Math. Their *guru* was a mushroom – all mushrooms! They are kept in the dark! No lineage to be traced. What are they?" That is there *kolahala* – their loud noise.

But the *sastra* is there. The conversation with Ramananda Ray and other *sastras* are there. There are the *Sat-sandarbhas* through which we have to understand the *Bhagavatam, Mahabharata, Gita* and all the *sastras*. And where is the substance we hanker for? The good side, the place where we want to purchase a ticket to, is located here. The *Gita* says, the *Bhagavat* says, the *Mahabharata* says, *Chaitanya-charitamrta* says it is so – with the approval of our heart. *Kriyatam yadi kuto'pi labhyate* – in whatever market it is available, deposit the money and purchase it at once! No haggling over the price, that is the materialists' way. So, anywhere you find it, purchase it at any value. In *Bhagavad-gita* you will find such a valuable thing, in *Mahabharata*, in *Bhagavatam* – here and there such valuable things are possible, it is existing. So wherever you find it, attain it at once!

**Succession of the Thought**

It is not undetectable. One who has the eye to see cannot but follow this idea. They may say, "I don't see this. Why should I do that?" But we also have *guru-parampara*.
In the days of Mahaprabhu, they also had *guru-parampara*, but they left everything and came to the *parsadas* of Mahaprabhu – Advaita, Nityananda Prabhu, Gadadhara. Why did they come? They had their *guru-parampara* already. *Guru-parampara* does not mean the succession of the body.
We have to chase the succession of thought of Krsna Consciousness, because we are beggars for that. Not for anything else, not for formality, not for the material thing, not for knowledge, *jnana*, whatever. But for the substance, not for the form. That attitude is shown in our *guru-parampara*, so we are to follow that.

In history also we find this. In England the main powerful kings are traced, and the others are in the background. Unqualified kings are left in the background. In the lists of presidents or kings, it is everywhere. The non-important persons are in the background. Individually anyone can come and learn their strategy, tactics, and their bravery from Napoleon, from Alexander, from Hannibal. They don't care for the gap between Hannibal, Alexander, Napoleon, and Julius Caesar. The specialist has to learn from that, not from an ordinary general in that period – they won't care. And in research also. One man said for posterity that after Newton, then came Einstein – all individuals in between will be left out.

In this way, we are indebted to the stalwarts who have given some substantial contribution. We want to keep up their gift for the benefit of all, and for ourselves also. We want the substance, and not the form, to a certain extent. As much as possible, we can show our regard for that form. But mainly we are interested in the substance. The contained, and not the container, but the container may also be regarded to a certain extent. And what is contained there, that will have the most important attention. In our *guru-parampara* we have accepted that. When you have accepted that *guru-parampara*, then it is clear.

**Vision of Guru**

We shall try to see that our intelligence is the property of our Gurudev – it is not our own. It is there. It shines very beautifully on the head of Gurudev. We are required to regulate our vision in that way. But it is just beyond my touch, transcendental. We must come very close to Gurudev, for he has come down, so far. Gurudev in his personal capacity in *vrndavan-lila*, may be seen as a particular *manjari*.

Prabhupad told once that, "My Gurudev is *Guna-manjari*, Gaura-kisor. But if I can look at him at heart, in a very spacious way, a very generous way, then I can find Radharani in him." The *manjari* section represents the partial *lila*, not the general *lila*. But he told, "If I look carefully with a broader outlook, I can find Radharani in him. *Antaryami* – in that way. He is representing Her, his whole heart is devoted to Radharani. In that way we can follow. And everywhere it is possible – everywhere we can see that.

Mahaprabhu said to Ramananda Ray, "You are a *maha-bhagavat*. Wherever you cast your glance, you find Krsna easily." *Yahan tahan radha-krsna tomare sphuraya*. We must think of Radharani. Deeper insight, eliminating everything. By Her it may be possible for us to think about Her in a more intense and spacious manner. By this we may have some conception of Her. *Vaikuntha-dasha* means this – transcendental view.

But some sort of ecstasy is there that, these so-called concrete things do not capture our mind or our heart, and that which can attract us is more than imagination. So that is reality and this is rubbish. These concrete things are simply rubbish due to their mortal characteristics. This is our opposition. Soul will have contact with soul – that is natural. When the soul is forced to come into material conception, that is abnormal, that is *maya*, illusion. So he cannot free himself. The soul cannot move in its own soil? That the soul is forced to move in the soil of the fossil, is abnormal. The soul must move in its own soil and then it can advance to the higher soil.

Even we are told that in this world the *Kama-sastra*, which describes mundane love, there the ladies and men are classified. Generally there are four headings. For the men, *asvajatiya* – the lowest class, like a horse. Then the next class is *vrsajatiya* – the ox-class section, that is a little better. And then *mrga* – they are second class. Then the first class *sasaka* – *sasaka* means rabbit. These are the four classes of men.

Women are also divided into four classes; *hastini*, the most cruel class, fourth class. Then next higher is *sankhini*. And the second class is *citrini*, and the first class division for ladies is *padmini*.

This classification is according to their temperament of gross gratification. In the higher class, their union and their pleasure is only singing, dancing and conversation, not gross sense experience. And the grossest sense experience, the carnal desire, that is in the lowest category. Accordingly that has been classified as such. So if the fine things satisfy us, that must be of a higher class. The high thinking men are not existing in the fossils' world, they are always busy. People such as Newton and Einstein, are always engaged with fine things, not so many gross things are there.

In this way it may also be conducted on the spiritual side. Their satisfaction therein is with the finer things. They do not require anything gross for their satisfaction. That existence is higher existence. Satisfied with the high ideals, they can live and move. They can retain that position twenty-four hours a day. From here they continue to advance.

But, with a gross mentality, they can't maintain that sort of life in the very subtle world. Those who want the gross things for the tongue, for the nose, for them this sensual attraction is the main thing in their life. Some are more attached towards the tongue, some towards touch, some towards sight – in the level of this sense experience.

But for a higher type of recreation, they find their satisfaction in the higher plane. Our Prabhupad told, "If I look at my Gurudev with some aspiration I can find Radharani in him." That was his expression. Look deeply at the inner existence.

**Guru as Nitya-siddha**

A pure *nitya-siddha* devotee (such as Srila Bhaktivedanta Svami Prabhupad) may sometimes speak of his previous life (such as that of a medical doctor) but that must be pushed in the background. His brightest duty is awaiting him, to spread this doctrine of love. He was a doctor, who could not only remove and cure physical diseases, but he came to remove the heart disease of so many in this world. That was his purpose.

One important point I want to make clear is that, when it is necessary, for the pure devotees to discharge some divine duties, then their so-called mundane life is merely a plea. Just as the CID (Criminal Identification Department) may take any garment, any shape, any duty, but his main object is to watch.

When they come to this mundane world, the *nitya-siddha* comes with a variegated plea by the will of Krsna, but that is not an important thing. The reality is there, and this is only a sham dress for the time being. You see the Pandavas, and other *parsadas* of Krsna in different situations and with different personalities. Someone is begging, someone is enraged, so many things, but this is somewhat worldly and all this is just to show to the people that these things have no value. This is all *maya, sattva-guna, raja-guna, tamo-guna* – all *maya*.

A sacred life according to the standard of this world, is considered to be in *sattva-guna*, but that is false. And the life of the dacoit Ratnakara Dasyu (Valmiki) is very *tamo-guna* – that is also false. When the light comes, darkness of any density may disappear in any moment. So, this matters little in the case of the *nirguna*, Yogamaya. Whenever Yogamaya wants, Mahamaya retires.

In prison there is a particular law for the prisoners, for the culprits, but whenever the officer from the higher sphere comes to visit the prison house, wherever he goes, the prison law retires. Yogamaya – *prakrtim svam adhisthaya, sambhavamy atma mayaya* – Krsna says, *prakrtim svam adhisthaya*, by controlling, not by fighting. Wherever this higher law goes, this lower law is forced to retire. No exertion, no fight is even necessary to remove Mahamaya.

*api cet suduracaro bhajate mam ananya bhak*
*sadhur eva sa mantavyah samyag vyavasito hi sah*

What he is doing is perfectly right, cent-percent. You may see some bleak things in the life of a *sadhu*, but if he is a real *sadhu*, in the *nirguna* position, then what you see is only a concoction that has no value, if cent percent he is doing the right thing. So this *maya* is a negative stage, it has no value when any positive thing comes back to it. So, taking Ratnakara Dasyu's case, and Jagai and Madhai's case, in the previous moment, they were great demons, and in the next moment they are great devotees. It is His divine will.

The phenomenal conception has no position before the Infinite divine will. The Infinite divine will is in one place, and this self-condemned misconception is on the other side. What can *maya* do to Krsna?
So in any form, in any way, they may come, but the *sastra* asks us not to look at the background.

*kiba vipra kiba nyasi sudra kene naya*
*yei krsna-tattva-vetta sei guru haya*

Krsna consciousness is absolute. It does not depend on anything. Still, because we have some weakness here, we may try to find a *guru* from a high family, whose figure is a beautiful one, and has neglected his opulence like Buddhadev, and is a great scholar. This may be helpful to the disciples. But really this has such a negative value. Otherwise, in *krsna-bhakti*, the devotion of the Supreme Lord, divinity does not care for any such grandeur of this false world.

**Gurudev is Never Sadhana-siddha**

We were circumambulating Vraja-mandala and in Varsana there was a camp. Prabhupad was delivering lectures, and we were all sitting around and listening, and he told at that time that, "Up to my Gurudev the *guru-parampara* is coming down, we must not look at them as *sadhana-siddha* – we must see them as *nitya-siddha*." Gurudev is never *sadhana-siddha*, because – *saksad-dharitvena samasta sastrair uktas tatha bhavyatha eva sadbhih*. Gurudev and the ordinary Vaisnava's position is different. On Ekadasi, Gurudev is offered *anna-prasadam bhoga* (grains) on the altar. Other Vaisnavas are not. According to the necessity of the disciple, Krsna, Baladev or Radharani are represented in Gurudev, just as the affection of the child reaches the highest position in the mother and not the grandmother and others.

So, by the special arrangement of the Lord, the maximum well-wisher of a disciple is found in *guru*. That is not contaminated, it is the purest connection. By the order of Krsna, he will have to be present there, and work on one's behalf. So the *guru* should never be seen as *sadhana-siddha* – he is in the line from the beginning of the *parampara*. The *guru* must not be seen as *sadhana-siddha*, but

*nitya-siddha*. Otherwise, he will be disregarded. We are asked to see *guru* as Krsna Himself, or His full representative – His delegation is there.

We must come in that connection with this conception – then only will our *bhajan* and our *sadhana* have real impetus. Thinking "I am in close proximity to perfection," my progress will increase. We should not think that something has tampered with the truth that has reached us – that there is some dirt there. There is a certain percent of dirt there? No. The truth, in its perfect form, is just at the door graciously waiting to take us up. The *sastra* asks us to see things in that way, and what the *sastra* says, that is not false. That is true. But if we cannot come up to the mark that is our defect.

*saksad dharitvena samasta sastrair uktas tatha bhavyatha eva sadbhih*
*kinto prabhor yah priya eva tasya vande guroh sri caranaravindam*

To the Vaisnava, the *guru* is *mukunda-prestha* (dear to Krsna), because they know that the *guru* is *krsna-sakti* of the highest type – the function of *guru* is there. It is not Krsna Himself, so he is *mukunda-prestha*.

The most favourite of the Lord has come as *guru* to me, and I am just adjacent to that highest purifying dynamo. So, I cannot but be purified. This sort of idea must come within us to really help our progress.

**Apparent Suffering**

Great devotees may appear to suffer from disease and old age even though it is stated in *sastra*, that even the reactions to past sinful acts can be destroyed. There are different stages and different valuations. There are some stages where the past reactions are being finished by suffering. And in higher stages, when the soul is awakened and connected with the ecstatic plane, the outward suffering is nothing to them.

Suppose a man, when sacrificing voluntarily for his country, is feeling happiness within and externally he is feeling some sort of suffering. Because he is offering his life for the cause of his countrymen, the external suffering is reduced to almost nothing. Internal joy is everything.

When in the Krsna connection one's soul is connected with the plane of Krsna, there will be the feeling of ecstatic sentiments – what is only on the surface does not affect us much. Still it is sometimes visible to teach others. Whenever you will find troubles of the Vaisnavas externally, you can understand that internally they are enjoying much happiness. Just as in the case of the soldier – the general is giving his life smilingly. It is possible. So, there is some sort of happiness within, and externally there is some sort of pain. That is negligible to them. When one has love for one's country then they can ignore bodily misery, then how much more can those with love of God ignore this bodily misery. It is negligible.

So, we shall think that suffering is giving food to me – giving me the chance for serving the Vaisnavas and thereby the Lord will be highly satisfied. A Vaisnava is exhibiting suffering, a disease, trouble in his mind, trouble in his heart – it is by divine arrangement to give a chance to the lower section to serve them. And through that way they will be able to go to the inner and higher plane.

Sometimes an exalted devotee may experience apparent material difficulties, such as our Svami Maharaj. Before going to America, he was gored by a cow and later during his sea voyage to America he experienced two heart attacks.

So, there are two angles of vision. Firstly, supposing he was an ordinary man. So, *mukham karoti vacalam pangum langhayate girim* – Krsna entered him and through him did such wonderful work – that is one angle of vision. Secondly, he was a higher realized soul, but he exhibited so many defects externally. He had a wife who was not favourable and a family which was dysfunctional. And he tried his best to do business successfully, but he failed. This was his physical paraphernalia. Then his life was full of struggle. All these were a show that he was one of the members of the mundane world – all may be a hoax. Another standpoint is, as I told, that a man may be pangu (crippled), but Krsna's divine will can also make him dance like anything.

**Prabhupad's Last Days**

In his last days our Guru Maharaj liked very much to hear the poems of Das Gosvami and Rupa Gosvami – *nija nikata nivasam dehi govardhan tvam*. The meaning is that Radha-kunda is the highest, but, *pujala raga-patha gaurava bhange* – giving respect to the highest position, to the superiors, we shall come down a little. So our pride will be a little checked and we can be in a normal position. I am not in the highest position, but a little lower – I am Vaisnava *das*, not Vaisnava. That is a very advantageous and intelligent position to take.

In his last days before his disappearance a sort of disappointment came to our Guru Maharaj. And so he requested us as a body to cooperate. "There are many able persons amongst you, work in cooperation to spread the doctrine of Mahaprabhu." That was his desire.

Generally this is the characteristic of the *acharyas* before their departure – *madhavaham kariyanudasa*. This expression comes from Vidyapati. *Madhavaham purinama nivasa. Nivasa* means disappointed. About my future I am disappointed.

Bhaktivinod Thakur also displayed such feelings. "Oh Mahaprabhu, none will receive Your grace, I am quite disappointed, what can I do? Let me chant Your name, please allow me. No one will accept." That was also the saying of Bhaktivinod Thakur. We also heard several times this expression come from the lips of Prabhupad – *madhavaham purinama nivasa*. "Oh, Madhava, about the future I am disappointed." Before leaving this bodily plane, the *acharya* generally displays such a mood. It comes down in the *acharya* like that, so that they may not have any affinity for the activities they have begun – that in all connections they withdraw from this plane.

Generally chaos and disorder comes when the *acharya* leaves and we have to tolerate it and go on – it is a test for us. Just as when the great *acharya* comes down, that is a boon for the world and his disappearance is a curse for the world. Of course, it leads to many things and ultimately it depends on our chastity, our purity of purpose. We have to make it our own thing. When this is there many things may go on, but when it comes to the final settlement and the realization of that particular thing, then we shall receive more light and we will be able to understand it more clearly.
After departure one may take help from the *sadhu* quarter but the scriptural help is there also, the writings and other things. That is not *sadhu*, but *sastra-sanga*. And that depends mostly on our own selves to understand the real meaning from the *sastra*.

**Sastra and Sadhu**

*Sastra* is passive but *sadhu* is active. *Sadhu* can give active help but *sastra* helps in a passive way. We have to draw the purport from it, but *sadhu* can distribute its nectar, he can correct me from my erroneous ideas but *sastra* cannot do so. Only a living thing can do so, we have to take the real meaning according to our capacity. The knowledge of the experts has been collected there in the *sastra*. Spiritual experts have placed there the results of their experience in spiritual life.

Also, we are told that we must approach the spiritual substance within the books. I remember, perhaps as a result of my previous birth, when I received *gayatri*. Without consulting any book explaining the meaning of *gayatri*, I appealed to Gayatri herself, "Please, please reveal to me what you are in this *mantra*." She is living, not only in these mundane words, a cluster of mundane words, but she is a living thing, Gayatri herself. And if she likes she can express her inner nature to us. With that state I wished to continue the *japam* of *gayatri* in my young age. That was also corroborated by the Gaudiya Math when I joined there, and it is also confirmed in the *sastra*.

Even in *Bhagavad-gita* there are so many interpretations. According to one's angle of vision, interpretations may be taken differently. So, *yao bhagavata paro vaisnavera sthane* – we are requested to read *sastra*. Vedic scripture, to understand from the Vaisnava standpoint. *Acharyavan puruso veda* – only one who has their teacher to teach the *sastra*, can understand the real meaning. Otherwise if one pretends to know many scriptures without the real meaning from the *sastra*, they may be deceived. They may not understand the real purpose of *sastra*. It may be this way. So, *acharyavan puruso veda* – only those who have studied *sastra* under the direction of a real *acharya*, can realize the real meaning of the *sastra*.

**Sri Murti**

Also, something greater is to be learned in the association of a devotee even more than service to the Deity (*sri murti*) because *murti* is passive and devotee is active. The *sastra* also is passive but more living than *sri murti*. The *sastra* will give you more than *sri murti* and the *sadhu* will give more than what the scripture can give. This is general. We are to learn everything to its fullest conception from the *sadhu*. When the Lord wills, even a jungle can remind you of the conception of Vrndavan and Krsna. You may find it anywhere. By His will He can do anything and everything with the devotee. That is a separate thing. It is always under regulation. By His special will He can do anything and everything. This is the ordinary law of the country and then the emergency law from ordinance may be proclaimed. Everything belongs to the state during the war. There is no personal property. This way the autocracy is above all. General law is there for the general public, according to gradation set by state, but special connectivity is reserved to be utilized anywhere and everywhere.

**The Living Scripture**

*Sastra* is written by whom? Some saint. So, we require the association of the *sadhu* and the *sastra*. *Sadhu sastra krpaya yadi krsna mukha haya* – the *sadhu* is the living scripture, and the scripture is also there in a passive way to advise you. But the *sadhu* actively can approach and passively we

may get benefit from the scripture. The association of these two can help us to have our realization in that way.

*Sadhu sastra krpaya haya* – we advance by the grace of the scripture and the saints, the scripture personified, who are living the life of the scriptural advice, and are more powerful. In their association we can imbibe such higher subtle knowledge and faith, which can lead us, *sraddha*. All our experiences are futile, just as if we are to connect with the sun and the moon. There, the air, earth, these instruments will fail, but only electricity will help us to have connection with the furthest place. Similarly, *sraddha* can give us information and the necessary achievement. It is far, far away – beyond the jurisdiction of our experience and the meagre, limited experience of the eye, ear, mind, and all these things. This is very meagre, very limited, and faith can rise up and pierce through this area, and go far away to the moon or the sun – in this way.

Faith should be developed with the help of the scriptures and the saints. The eternal world is dark to us and we are awake in this mortal world, but the opposite has to be effected. We must be awake there in the eternal world, and this (the mortal world) will be neglected and disregarded, it will be dark to us. *Ya nisa sarva-bhutanam…*

**Proper Shelter Awakens Bhakti**

So, we must get help from the *sadhus* who have Krsna consciousness within them. Just as from one light another candle may be lit. A candle cannot produce light from within but it is to be lit from another candle. It is something like that. We have to awaken our buried Krsna consciousness which is covered by *anyabhilasa karma jnana*. That should be awakened by another light – that should help the sleeping Krsna consciousness within us. So it is like that – *sadhu-sanga. Krsna-bhakti-janma mula haya 'sadhu-sanga'* – at the same time it is *ahaituki* – causeless! We can get *krsna-bhakti*, that which is pleasing Krsna, from the *sadhu*.
At the same time we are told that it is causeless.

*sa vai pumsam paro dharmo yato bhaktir adhoksaje*
*ahaituky apratihata yayatma suprasidati*
*(Bhag. 1.2.6)*

It is causeless and it cannot be checked. When it is awakened within our hearts we can feel that the heart is feeling wonderfully satisfied. The satisfaction is produced in our hearts – we can feel it. *Ahaituky apratihata* – it has no cause and cannot be checked. There will be a flow upwards and any opposition will not have any effect there. It is such.
Remembrance of the lotus feet of Krsna will bring us closer to the eternal divine realm.

*avismrtih krsna-padaravindayoh*
*ksinoty abhadrani ca sam tanoti*
*sattvasya suddhim paramatma-bhaktim*
*jnanam ca vijnana-viraga-yuktam*
*(Bhag. 12.12.55)*

"Remembrance of Lord Krsna's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation."

*Avismrtih krsna-padaravindayoh ksinoty abhadrani* - it will seek and destroy the undesirable *abhadra*, that element that is nasty and impure within us. That will be destroyed by the continuance of Krsna consciousness at any stage. In its lower stage, even in the slightest negligent connection, it can destroy the desirability of connecting with things of a lower nature.

*ksinoty abhadrani ca sam tanoti* - and it will promote goodness (*mangalam*) within us. *Sattvasya suddhim* – the substantial character of our existence will be improved. Our sole existence will be purified, our standpoint, our understanding, our aspiration – everything will be purified. *Paramatma-bhaktim* – and we shall attain devotion, attachment towards the Supreme Personality. *Jnanam ca* – and our knowledge and conception about the same will improve. *Viraga-yuktam – jnana* and *vairagya* are the two formulative charms. And the knowledge, the conception of that will take its proper form and show apathy to this mundane world.

Here, the advice is that we have to try to maintain our Krsna consciousness – it is the medicine. There is no other medicine which can produce Krsna consciousness, and cure our disease and discover Krsna consciousness within us. Krsna consciousness is the cause of Krsna consciousness – *bhaktya sanjataya bhaktya*.

**The Best Medicine**

The only medicine for lazy devotion is good association – to associate with those for whom you have some regard. Keep yourself in their association so they can help you from your slothfulness. Association is the most powerful thing to convert from one thing to another. Bad *sanga*, bad association, takes one in a bad direction. And good association takes one in a good direction. There is no other medicine.

*Sadhu* is more living and *sastra* is passive. *Sadhu* is active. So active help is necessary, to put one's own self in the charge of a *sadhu* for whom one has sufficient regard. You won't be able to avoid his request, his order. It is best to live with such a *sadhu*, so that he will take care of you and will try to guide us towards our destination. He is our well-wisher, and will take care of us and out of his affection for us will come to help us on his own accord. We should make arrangements for such company. The environment is drawing our senses towards it for exploitation – sleep and indolence is *tamo-guna*. And *raja-guna* is the exploiting tendency. These are enemies.

If possible we should engage in some responsible service. Responsibility automatically engages us in activity. So there must be some responsible duty under the direction of one whom we can respect, revere. That is meant to take me up again, to rise up with energy and engage in the service of the unknown divinity which is far off. We can feel the presence of this in the *sadhu* – in their activity, their endeavour, their talk, discussion and everything. We can trace the divinity, the divine presence, only in the contact of the *sadhu*. Otherwise that is far off from us, and we may tend to go away because that seems to be unknown und unknowable. But the living and the earnest activity and the hope, the sacrifice – all these things encourage us to be reinstated in our former expectation and

prospect. To associate with the *sadhu* whom you can regard and get some responsible duty from him, will relieve the despair and depression. That can help.

**Asat-sanga**

*Sadhu-sanga* means that it is promoting me towards my goal. The mundane plane is the perverted reflection, but just above that is the real plane which is just the opposite of this. So we must not be maladjusted. *Asat sanga tyaga ei vaisnava acara*. The practices of a student of Vaisnavism are only one – to renounce the environment; but that does not mean that the *sadhu* is eliminated also if he is found. *Stri sangi-eka asadhu krsna bhakta ara*. There are two types of *asat*. One is *stri-sangi* or *yo-sit* – those who are attached to sensual pleasures. And the other is *krsna-abhakta* – one who has no attraction for Krsna but is engaged in other errands. *Bhukti kami siddhi kami* – those who have other desires such as for liberation or material perfection, should be eliminated. We should be cautious about these two. One may be a scholar, a *yogi*, a *tyagi* and all these things, but if one is not a devotee of Krsna they should be eliminated.

**Sukrti Guides Us**

In Kuruksetra, one gentleman of that time came to see our Guru Maharaj there and put the question, 'How shall we know who is a *sadhu* and who is not? Then he was told that generally to know a *sadhu*, we have to consult the scriptures. We have to consult scripture with the spirit that it is not an ordinary book that can assert, that can hide itself or can come to my knowledge. Scripture is animate not inanimate. Then the *sastra* will come to help us about the selection of who is a *sadhu*, in a general way. Of course, the *sukrti* from our previous lives, that inner guidance, is accepted also. One gentleman was a good doctor, and when he was dying, the best among junior doctors came to cure him. He was a heart specialist and a genius. The junior doctor told him what was his case. "Yes, yes, I understand this. I am also of the same opinion as you, but who has received the injection and put it into effect, he is absent. The receiver of the injection is absent in me, the vitality." That is the medicine for such disease. But the receiving capacity must be in the body to receive the medicine and utilize it.

So also, the external help may come, but the receiver must be up to the standard to receive and utilize it, to fulfil such purpose. That is the *sukrti* within. That takes the external help and utilizes it in constructive work. *Ajnata-sukrti, jnata-sukrti* then *sastra*, then *sraddha, sadhu* – in this way we progress. Gradually by *bhajan*, by *sadhana*, it will seem that, "Yes, it is my own. It is my inner wealth," a stage when one can feel, reveal what they are searching for – this heart-pleasing thing. When the inner nature will feel it is there, then one is near the home – sweet, sweet home.

Then, go on with more energy and more speed, in a more confident way, go on. This is what we are in need of, what we are searching for. With this hearty energy make progress – *apanna*. And *prapanna* also, not only have I tasted, it must be given widely to all. They are also suffering from the same problem I was suffering from. So it must be spread everywhere widely. That is *prapanna* – well established, without a doubt. I shall not do any mischief to the people – if I spread this thing, then I shall be giving the highest benefit to the world. There is no doubt – *bhidyate hrdaya granthis chidyante sarva-samsayah* – all doubts are cleared. This is the thing for which not only myself but the whole world is madly searching.

**Previous Experience**

New persons may be drawn in to some understanding of devotional activities. This is all due to their *sukrti* – previous connection with the transcendental *nirguna* wave. You have all previously had some connection with the transcendental wave, and wherever you are it has kept you gloating above, near to thoughts of the Vrndavan plane. The underground activity of previous lives is there. You were floating just near where Svami Maharaj began his preaching – that nearness, the capacity of acceptance of his words, that sort of merit already was within you, in a variegated nature. That has taken you to appreciate his preaching, otherwise it is not possible to get that connection with *nirguna*.

Gopa-kumar had some previous acquaintance with the *nirguna* world. Otherwise, how was it possible that after the experience of some time in the material world that it did not have any charm for him? After living and passing some time in that plane he felt unsatisfied. Then some connection with the upper agent came and he went there. What does it mean? This means that the background is such that the external is gradually going on, but some healthy backing is there, so that wherever he is led, he's not satisfied. Fulfillment is only possible in the highest position. *Sukrti*, that background was there. *Adau sraddha tatah sadhu-sango* – from there it began.

**How Sraddha is Produced**

How is *sraddha* produced? *Sat-sanga* - that we meet a proper *sadhu* is not a chance coincidence, but is the result of previous *sukrti*. What is *sukrti*? It is our connection with the plane of service and dedication. It is not of this land of exploitation or renunciation. That is called *sukrti*.

Svami Maharaj has brought you all here and now he has departed. He also spoke about that and we are both connected. This talk is going on – the praise of Radharani, which proves the highest attainment. We have the advantage, for we are forced to talk about Radharani, about Her greatness and all these things. There may be so many engagements, but by their grace we are engaged in discussing topics of the highest order for our realization.

*Mad bhaktim labhate param; brahma-bhuta* indicates they have attained their spiritual position, and are fully placed on the spiritual plane – they have crossed the mundane and obtained identification with the pure conscious unit and are *prasannatma* (fully joyful). This sort of self-satisfaction is there. *Na socati na kanksati* – they are indifferent to mundane loss and gain. *Samah sarvesu bhutesu* – they are neutral towards the worldly persons, and *sarvesu bhutesu* – they are all equal on the soul platform. They are all units of soul, *samah sarvesu bhutesu mad-bhaktim labhate param* – then one is in a position to come to their affectionate quarter. *Mad bhaktim labhate param* – my higher devotional service. From this position they are eligible to search or to advance towards the land of Krsna and His devotional service – *mad bhaktim labhate param. Bhakti* is always above the land of renunciation. We must always take it for granted that it is *cinmayi*, never mundane. *Bhakti* means dedication.

**Extended Selfishness**

Dedication to the country, to the society, to the nation, to the family – this is all extended selfishness. Previously, I joined the Gandhi movement of non-cooperation, and when I came to the Gaudiya Math, then, in my preaching I had to fight with the same people. Their nature was one of extended selfishness. Extended selfishness is to identify with the country, with the body and bodily comforts, and this is extended to the family, to the village, to the clan, and to the country. Just as there is the clash between the greater units of Hindustan and Pakistan – they fight with one another – the clash is inevitable and is only extended selfishness. Even the philanthropist – all extended selfishness. Nothing less than identification with the infinite will bring us proper relief – no amount of finite can make infinite. So from the beginning, the plane of the infinite should be taken up. We think that, "I shall begin from here by extending the area of my activity and I shall one day reach to the infinite," but that is not possible.

It is impossible because no amount of finite can make infinite – from the beginning that comes from the higher to the lower. *Srota-pantha* – the method of descent, the deductive method – we are to submit to that. He is trying to reveal Himself and we must connect with Him. We must sell our head there – that is the only way, *srota-pantha*. And that depends on *ajnata-sukrti, jnata-sukrti*, then *sraddha*. If I do my duty towards that wonderful One, my duty is done to the whole and more than that. "Whatever you can conceive, that is but a small fragment of My splendor." No part can be any important part in Him – He always transcends that.

Sometimes, unconsciously we pass over the layers of *maya* by the help of *sadhu-sanga, sankirtan*, and all these things, progress is such that unconsciously we pass those very subtle different stratas of *maya*. A hundred-petals of a lotus may be pierced by a needle all at once. It takes no time unconsciously, only within a very short time they are all penetrated. Similarly, we may pass through different stratas unconsciously. If we walk, our progress is very slow, but in an aeroplane, in no time we may pass through so many provinces. As we inquire about the nature of the Absolute Truth our search may take us many places.

**All Dharma Leads to Vaisnava-dharma**

*Yasmin jnate sarvam idam* – this is the only inquiry of the world. They are moving, unsatisfied and only searching for this sort of satisfaction, nothing of a lower standard. This is the quest. The whole world is moving – moving for *sukham*, for pleasure, for satisfaction, for ecstasy, joy. And this is the substance that everyone is madly searching for.

*Athato brahma-jijnasa* – why have I come with the *brahma-jijnasa*, inquiry of Brahman in *Vedanta*? *Brahma-jijnasa* is of general interest. Knowingly or unknowingly, they are all after this *brahma-jijnasa*. Intuitively, everything is moving to search – for what? That is this Brahman conception. Is that Brahman something like inner substance? No! It is Krsna. Mahaprabhu put Krsna in the place of Brahman – *Bhagavatam* states it is not Brahman.

In the farther conception of the highest goal, we will find that there is Krsna – the Krsna conception, whose halo is Brahman, the halo of the domain of pastimes of Krsna is Brahman. So when a ship makes progress there is the lighthouse, then, another lighthouse – in that way. What is Brahman? It is all accommodating and most general. Then the real representation of the most gene-

ral conception is to be found in Krsna consciousness. It is inert. There is no movement in this *brahma-nirvisesa*. But in *savisesa*, we find differentiation and specification in the pastimes – everything will be there. Still it will be all accommodating. Even this Brahman also, that is Krsna. In this way our attention is strongly drawn towards Him. This is the most general question in all the world, which none can deny if they are a little sensible in their own disease or want. It cannot but be, even if we have no interest in Krsna consciousness.

Once I delivered a lecture in Medinapur, beginning with, 'What is *dharma*?' Then it came to the Brahman conception. And then from Brahman we explained the Vasudeva conception, and then Laksmi-Narayan. In this way I went to the Krsna conception of Godhead. In a broad and universal way I was marshalling. There was one man who began to cry. "We were so great in our previous times, in our ancient days. But now these philosophies come to entice us that we are far more advanced that in previous times – now in the scientific age of civilization we have advanced so much. But Svamiji, you have stated that our ancient predecessors were so great, so noble." In this way he began to cry in the meeting.

And there was another scholar who was made president in Poona in some party conference, one Mr. Bosak. He happened to be present there. We did not know him, but he came out of his own accord and asked permission to say something in favour of us. When permitted he rose and began, "For so long we considered *vaisnava-dharma* as a branch of Hindu *dharma*, but I have heard today from Svamiji, that *vaisnava-dharma* is the highest conception, the highest goal of the whole of Hindu *dharma*. The whole of Hindu *dharma* is trying its utmost to lead us to *vaisnava-dharma*." He also asked that our lectures be arranged amongst the scholars of India in different places. He spoke like this.

*Vaisnava-dharma* is not only the source of Hindu *dharma* – any *dharma* must lead to *vaisnava-dharma*, otherwise it is a faulty one. Not only *dharma – dharma projjhita kaitavo 'tra paramo nirmatsaranam satam* – those that are jealous, have jealousy in any way or rather at the bottom of their heart cannot tolerate this. Everything is lost for them.

**Prestige is Our Enemy**

Mahaprabhu has taught *trnad api sunicena taror api sahisnuna amanina manadena*. It is very difficult to conquer one's fame or prestige. *Pratistha*, one's love for position, is very difficult to give up. It is easier to give up attraction for females or money, but hankering for one's own position is most difficult. Prestige for position is our innermost enemy. So long as that remains we cannot offer ourselves in the service of a Vaisnava. I may accept somewhat hesitatingly the service of God, but to serve a Vaisnava would be like coming to a lower settlement. In fact, to become the servant of a Vaisnava would actually be the be all and end all of my life. But how can I accept that idea? I may accept service under the Supreme Lord, but to become the servant of the servant of the servant – what is this? Where is the fun? Should a man stoop so low as this? Therefore, *pratistha*, position, the consciousness of prestige, is the greatest enemy of the conditioned soul.

*Radha-dasyam* means to become a slave, to embrace the ideal, the hope of becoming a slave. To classify oneself as the slave of Krsna is not the end. One must be willing to become the slave of the slave of the slave. Some will think, "This is the most ludicrous thing, I cannot accept this. I am the

biggest of the big. *So 'ham, siva 'ham*. I am the master of *maya*." This is the point where the false, separate existence from God begins.

Transcending mortality one comes to the plane of *mangala*, auspiciousness, which is good in comparison with the plane of mortality. The first reach beyond the limit of mortality or *mrtya-loka*, is Mahadev, Siva. But from Siva we have to pass to *sundaram*, the land of beauty. Siva is only the middle position or *mangalam*. But this *mangalam* is not differentiated in its fullest characteristics at this point, only it is out of danger. To be out of danger is nothing positive, but it is the highest safe position. However, one must not only be safe, but engaged in the most desireable thing. The safe position is relative Siva. Above that is Sadasiva and the plane of positive engagement.

Once we had one godbrother named Kumar Surendranath Narayan Ray, an M.A. graduate of Punjab University. He was a rich man whose annual income was three lakhs. He took *harinam* from our Guru Maharaj. That gentleman went with him to Shillong on one occasion. When Guru Maharaj was passing in a car, Surendranath Narayan Ray, who was out for a walk, met him on the wayside and immediately fell flat in the road offering his obeisances in the mud, since at that time it was the rainy season. Then Prabhupad asked, "What are you doing down in the mud? What are you doing? You have a rich dress but it is all smeared with mud." Then Surendranath said, "We have only one thing to do in life, to make prostration to the Vaisnava. We can't do anything else. Should I be a miser with this? *Pranama* is our only wealth, it is everything. If I am a miser there, then what will be my fate? *Pranama* – that is our only aspiration."

**Enjoyment For Krsna**

One gentleman came to our Guru Maharaj in Calcutta, and said that it is written in *sastra* that the *kamini kama*, the aspect of enjoying women, is not for us, it is only reserved for Krsna. Krsna is the only enjoyer of the beauty of the women section." That point is mentioned there. "What do you say to this? Then what is our position? Have you written it in the literal sense, that all the enjoyment with women is only meant for Krsna and no one else?" "Yes, yes, that is the true naked billing of this – that type of enjoyment is meant only for Krsna – all others are trespassing. Now you may ask whether or not Krsna was a debauchee."

*Kamini* for the Krsna conception is to be adjusted, otherwise we are lost. It must be adjusted with Him – any *kamini* consciousness, lady consciousness, must have connection with Krsna.
And *kanaka*, money – the master of money is Narayan, Laksmi-pati, wealth. And we are all servitors more or less in different ways. And Baladev is the *guru*, the master of name and fame – *kanaka, kamini, pratistha.*

Any money conception, wealth conception must have connection with Narayan, the subsidiary function. And all the name and fame must be connected with Baladev. Baladev Nityananda here, Baladev and Radhika.

Whomever will be the prime cause of distributing Krsna, will receive fame and glory. So much glory can never be expected anywhere else. Can anyone hope to attain a more glorious position? One who can give Krsna holds the highest fame – he is the recipient of the highest fame. And all the

money should be used for His service – that is Narayan, Laksmi-pati, the commander of everything. The *kamini* conception must be connected with Krsna – there is no higher recipient.

**No Exploiting Sense in Vrndavan**

The exploiting sense is absent in Vraja. We may conceive this or we may not conceive this, but still everything there is only actuated by the motive of service. And there is the beauty. *Tat paratvena nirmalam* – the *nirmalata*, the purity, depends only on how much it is for the satisfaction of the centre. The criterion of measuring the purity is this – otherwise we will be here in the land of exploitation. There, in that plane, there is no exploitation, but the whole thing is informal. All is full of service, with purity – otherwise there is no entrance in that domain. So we must be very cautious about the real theme of exploitation. What does this mean?

There is no exploitation there – that is divinity. Without dedication, without serving, no divinity is possible – it is not possible to enter into Vrndavan, what to speak of Sivaloka or Vaikuntha-loka? *Madhurya-rasa* is most intensive there.

These are the things which we should know. We should try to keep the conception of such a standard on our head. However far away it may be, we may not make any easy compromise with the very cheap things in this world. Our future will depend on our highest ideal.

**Service of Vrajavasi**

*Vraja-vasi-gana pracaraka-dhana, pratistha-bhiksuka ta'ra nahe sava – the pracaraka* (preachers) desire is to attain the service of the *vraja-vasi* – their aim is not mundane money. Their aim is the grace of a *vraja-vasi*. That they want. *Dhana* means they hanker after the wealth and qualities of *vraja-vasis*. That is their desire, their will.

The foot dust of the *vraja-vasis* is the wealth of the genuine preacher. They don't want any admiration from the ordinary mass of this world – no admiration, no attraction do they want from the mass. "Oh, he is a big personality, he is doing very great service" – all these things they do not want. Their only aim is to get the foot dust of the *vraja-vasis*, that is their wealth. *Tanra se hetu pracara* – they cannot but do the preaching of *krsna-nama* – the inspiration is coming from within, not from the external world. They cannot stop the flow of their hearts to praise Krsna. It is coming from within, not from outside. *Pratisthasa hina* – no admiration, nothing of the kind do they want from the outside ordinary people of the mundane world. His internal self engages him to speak about Krsna. There is no reward nor rebuke from the outside world. The cause of his action is the eternal flow.

It is coming from within. *Prana ache tanra se hetu pracara*. His very life is meant for that. *Prana* means life, *prana* means vitality, inner urge, the very internal energy. In other words, it is devotion, *svarupa-sakti*, not any artificial thing there. *Svarupa-sakti* is within. Only that should be discovered. That is within, the inner wealth, and only the outer cover has checked the activities of *svarupa-sakti* – that of distributing this divine message to one and all.

**Hari-Katha**

According to the preacher's intensity and purity of realization, their preaching of *hari-katha* may be of many types. The *maha-bhagavata, madhyama-bhagavata, kanistha-bhagavata* may talk about Hari, but there is a great difference in the deepness of their conception and commitment.

The *kanistha's hari-katha* is better than nothing but the *avaisnava* (non-devotee) should not be heard at all. The *kanistha-adhikari* is lower but not insincere. But one who is insincere, *avaisnava*, his *hari-katha* is poison. *Hari-katha* from an *avaisnava* is not *hari-katha* at all. He says it is *hari-katha*, but it is not *hari-katha* – it is *maya-katha*. For instance, "Krsna and other gods are one, they are the same" – with this message he will go on with his *'hari-katha'*. That is *maya-katha*, not *hari-katha*. In Sankaracharya's conception Hari is *saguna, sattva-guna* – so that is *maya* conception. That is not *hari-katha*, it is *maya-katha*.

Everyone is taking the name of Krsna, so why is there the distinction between *suddha-nama* and *nama-aparadha*? Also there are distinctions in *bhagavata-katha*. Why? It is the same name, but one says it is *aparadha*, another says it is *suddha-nama*. How is this? Another says *namabhasa*, why? When uttering the name, there may be a great gulf between the two – one *suddha-nama* and the other *nama-aparadha*.

*Bhagavata-katha-aparadha* is not actually *Bhagavata* reading – that is making offence to *Bhagavata*. That is not a real interpretation. He does not know the *Bhagavata*, but he is speaking for some other lower purpose. He wants money, he wants prestige, or he wants something else – he doesn't want the real Hari. He cannot see properly. *Sitara akrti-maya harila ravana* the demon Ravana stole Sita forcibly. Mahaprabhu says he took only *maya* – Ravana has no power even to see Sita. She is all spiritual embodiment.

One non-devotee, Devananda Pandit, was reading the *Bhagavata* and explaining. One day Mahaprabhu aspired for *krsna-katha*, "Oh, Devananda is misinterpreting *Bhagavatam*. I shall go and tear it up." Then Srivas Pandit and others said, "No, no, don't go!" and they took Him away. He wanted to tear the very book of *Bhagavatam* but He did not do so. He wanted to tear it up. He expressed that, "I want to tear up that book – that book is *maya* – he is giving misinterpretation." Of course, Mahaprabhu did not do that. But Mahaprabhu only expressed it. Then Devananda again came to the feet of Mahaprabhu, "I have done wrong, I have offended the *Bhagavatam*, please forgive me."

**Opposing Statements of Bhagavatam**

The aim of every letter, the aim and object of every letter of the *Bhagavatam* is to show and identify Krsna. Some statements are direct, and some are indirect – *anvayad itaratas ca*. Though all these statements are not in the positive line, some in the negative line are also showing Krsna. You will find that the character of Hiranyakasipu is also playing a part to establish Prahlad-Hari. The background is necessary. So in an indirect way that is also showing Krsna and *krsna-lila*. Such pastimes have something to contribute in *krsna-lila*. Such pastimes have something to contribute in *krsna-lila* in different ways, so indirectly they are leading to Krsna. *Anvaya gauna mukhya vrtti* – there is an ordinary meaning and a special meaning. *Mukhya gauna vrtti kimva anvaya* – direct or indirect. In every way it is pointing towards Krsna.

Why is Hiranyakasipu necessary? He was used to establish the greatness of the devotion in Prahlad to Krsna. So he is necessary. For the structure of a building, bricks and many other things are necessary. So, similarly it has been stated that everything is Krsna in the *Bhagavatam*. Even what is seen to be negative is also necessary because it shows Krsna.

**Biographies of Mahaprabhu**

Vrndavan Das is the Vyasa of *chaitanya-lila*. Just as the original Vyasadev wrote in detail about *krsna-lila* in *Bhagavatam*, especially the *bala-lila* of Krsna – similarly, the early pastimes of Mahaprabhu have been elaborately described by Vrndavan Das Thakur in the first half of *Chaitanya-bhagavata*.

Vrndavan Das Thakur was the first biographer of Mahaprabhu and the first distributor of *chaitanya-lila*. Kaviraja Gosvami has given much respect to Vrndavan Das Thakur in his *Chaitanya-charitamrta*.

*ore mudha lika, suna chaitanya-mangala*
*chaitanya-mahima yate janibe sakala*
*(Cc. Adi 8.33)*

Kaviraj Gosvami has said, "Oh you stupid people, somehow or other, hear the *Chaitanya-mangala* of Vrndavan Das. Then you will be able to understand who Sri Chaitanya is." He has recommended in this way. *Chaitanya-bhagavata* was originally named *Chaitanya-mangala* but a little after, Locan Das Thakur, a disciple of Narahari Sarakar Thakur of Srikhanda, also wrote a book and named it *Chaitanya-mangala*. So, Vrndavan Das changed the name to *Chaitanya-bhagavata*. We have heard this conclusion from ancient reporters.

Vrndavan Das Thakur did not describe the later pastimes of Mahaprabhu as elaborately as His earlier pastimes because that was mainly centred around Puri. He remained here in Gaudadesa and could not get much information, therefore he did not want to interfere with that. He only gave a short sketch about those pastimes. He has given a general description of the early life of Mahaprabhu, but the descriptions of the later life of Mahaprabhu and His philosophical teachings are not described so much. *Chaitanya-bhagavata* relates to the activities of the *yuga-avatara* – preaching and distributing the Holy Name, more than the concept of Mahaprabhu's inner mood as Radha-Krsna combined.

Of course, Vrndavan Das Thakur's conception about Chaitanyadev and His *lila* has been given in a very emotional way, but as regards the *siddhanta*, the ontological aspect of Sri Chaitanyadev's teachings are not to be found in great detail there. We find the real *siddhanta* in *Chaitanya-charitamrta* – the concept of Sri Chaitanyadev which is more valuable to us. In *Chaitanya-bhagavata, rasa* may be there of some order, but no ontological aspect about Sri Chaitanya has been presented there. Ontology, as well as *rasa*, we find in *Chaitanya-charitamrta* and *Srimad Bhagavatam*.

The philosophy of Mahaprabhu, especially in His later days, is found in *Chaitanya-charitamrta* and it is found very authentically. With great authenticity we can rely upon *Chaitanya-charitamrta* at every point. Every part of *Chaitanya-charitamrta* represents Mahaprabhu completely, because the source is Rupa-Sanatana and Raghunath. They all came in direct contact with Mahaprabhu and we-

re inspired by Him. He empowered Rupa Gosvami to reveal, in a scientific and exhaustive way, the *sastras* of divine love – the love of Vrndavan. We also find that in Puri, Mahaprabhu asked Svarup Damodar, "I have given My all to him – you also grace him. He is the fittest person to deal with this science of divine love. You can put full confidence in him." First was Rupa Gosvami, and then there was Raghunath Das Gosvami who also had direct contact with Mahaprabhu. Kaviraj Gosvami was a disciple of Raghunath Das Gosvami and he came in close association with Rupa-Sanatana and got their blessings. So, what Kaviraj Gosvami has given is unparalleled.

Our Guru Maharaj once wrote in a letter that every part of *Chaitanya-charitamrta* can be taken as fully bona-fide, both from the historical and ontological point of view. *Chaitanya-charitamrta* can be accepted as one hundred percent bona-fide, whereas the position of other *sastras* may be modified or incomplete. Just as we accept some of the historical elements in *Bhakti-ratnakara*, but not the ontological aspects. Then there is another book, *Chaitanya-mangala* which is a little more sentimental, so much so that it leans towards the *gaura-nagari* misconception. So, books such as *Chaitanya-mangala* are not so desirable. *Chaitanya-bhagavata* is reliable and is in *suddha-bhakti*, but we consider it as of a primary order compared to *Chaitanya-charitamrta*.

The *Chaitanya-charitamrta*, the gift of Kaviraj Gosvami, is the highest wealth of the *sampradaya*. Whatever we may think, it is our highest capital. So, just as Vrndavan Das Thakur is considered to be the Vyasa of *gaura-lila*, Kaviraj Gosvami is the Sukadev of *gaura-lila*.

**Krsna-lila is Aprakrta**

According to my estimation, the best theistic book in the whole universe is *Chaitanya-charitamrta*. The scholarship which has been shown by Kaivraj Gosvami is unique. It is *cid-vilasa*. After reading *Chaitanya-charitamrta* even the ordinary man of little scholarly abilities, can understand the *krsna-lila* is *aprakrta* (divine).

This standard is shown when you read the description by Kaviraj Gosvami where he is describing the *jala-krida* – how Krsna and the *gopis* are playing in the water. So beautifully it has been dealt with, that none can thing that this has any connection with mundane lust. In such a way it has been described. So in *Gaura-ganoddesa-dipika*, Kaviraj Gosvami is said to be the incarnation of Sukadev – *suka-mukhamrtam*. Kaviraj Gosvami's words are percolated by the principle of pure consciousness – that pure love has been transmitted to this world. It is very safe for the ordinary beings also. Take that path, there is guidance everywhere, it is *cid-vilasa*. It is from the other side, not this side of the world. The mundane touch has been exhaustively eliminated in these descriptions.

Just as in *Bhagavatam*, Sukadev Gosvami is dealing with the pastimes, so many fine and sentimental things have been dealt with by Kaviraj Gosvami, but still it is *aprakrta*, not *prakrta*. In Kaviraj Gosvami's writing that characteristic is fully maintained – it is untouched by this world, it is something divine. The very nature of the description is self-evident – that it is love-divine, not mundae. That is the peculiarity in his style of writing. There is no possibility of misunderstanding. Mistakes have been exhaustively eliminated there. It is divine. The divine character of *krsna-lila* has been fully maintained there. That is the peculiar style of Kaviraj Gosvami.

If we can think that the teachings of Sri Chaitanyadev are the highest, full-fledged theism as told by Prabhupad several times and that *Bhagavata* is the highest development, then that has reality, that is true, that cannot but be true.

That the revealed truth means that thousands and thousands of years back it was revealed by some *rsi* and that the revelation cannot come at present – I don't think like that. Any time the revelation may come – to support this highest form of theism, whatever the revelation. Some consider that Bhaktivinod's *Jaiva-dharma* is fictitious, but I think that these things actually must have been true – and may be found somewhere in the creation. When it has come in the consciousness of Bhaktivinod Thakur, it is not contradictory. It si floating, sometimes appearing and sometimes disappearing. It is all eternal truth.

**Sambandha, Abhidheya, and Prayojana**

Full fledged theism is divided into three aspects – *sambandha, abhidheya* and *prayojana*. Sanatana Gosvami is the *sambandha-acharya*. He has given us a graphic description of the environment and who we are. He asked Mahaprabhu, "*Ke ami kene amaya, jare tapa traya* – who am I and why do I suffer?" Mahaprabhu replied with a description of everything in detail. Who are you? *Jivera svarupa haya, krsnera nitya-dasa* – in a nutshell, you are the slave to Krsna, slave of the Lord.

When these European style people accused Gaudiya Math of being preachers of slavery, Prabhupad came to Dacca University and a lecture was arranged. Prabhupad selected the subject, "The Gaudiya Math stands for the dignity of the human race, not for slavery." It is not a very easy thing to get the service of Krsna. So, *jivera svarupa haya. Nitya-dasa means* 'born slave, born servant.' That was the clarion call in a high voice which was declared first. "*Jivera svarupa haya*." With such great magnanimous pride, the *jiva* soul has such a dignified position. Now in the garb of a master he is a slave of *maya*, a slave of *ajnana*, ignorance. But the soul's real innate position is that he is constitutionally in such a high position that Krsna holds autocratic power over him.
The souls are so fortunate to have such an innate close connection with Krsna.

*jivera svarupa haya krsnera nitya-dasa*
*krsnera tatastha sakti bhedabheda prakasa*
*(Cc. Madhya 20.108)*

But this close connection with the Lord is not visible at this time. His prospect is such, but coming from the line of demarcation, the marginal potency, his entrance into *maya* has been possible. Otherwise, it would not have happened. *Krsnera tatastha sakti bhedabheda prakasa* – adaptability of both sides is within him – to be with Krsna or to be in *maya*.

In this way, Mahaprabhu began to explain these topics as Sanatana Gosvami asked question after question. Mahaprabhu explained the proper conception of the environment, the position of the *jiva*, and Bhagavan – who is who. This knowledge is called *sambandha*.

Rupa Gosvami generally deals with the *abhidheya*, the means to the end. How can we attain our desired position? That is called *abhidheya*. *Abhidha* means *abhidhana* – 'the natural meaning.' This is the dictionary meaning – what comes naturally from the *Veda*, from the *srauta*, what flows naturally. *Veda* explains what we must do. That is *abhidheya*. *Abhidhana* and *abhidheya*. The natural

implication of the *sruti* has been extended to us by Krsna – "Do this *and come to Me' – that is abhidheya. So Rupa Gosvami is the abhidheya-acharya*, revealing the means to the end – which is *sadhana*.
Rupa Gosvami has elaborately given the way and described how one progresses, step by step:

*adau sraddha tatah sadhu-sango 'tha bhajana-kriya*
*anartha-nivrttih syat tato nistha rucis tatah*
*athasaktis tato bhavas tatah premabhyudancati*
*(Brs 1.4.15)*

This describes the gradual process by which we may enter into our natural position, which we are missing for a long time. The way has been graphically described in detail by Rupa Gosvami. *Prema, sneha, mana, pranaya, raga, anuraga, bhava, maha-bhava* – in this plane do this, and then the next step is this, and then the next step is this, and in this way, you can come to the highest. That has been given by Rupa – the means to the end, how to come to the desired goal.

And *prayojana-tattva* has been given by Raghunath Das Gosvami, because he has clearly and boldly asserted that our necessity is not so much with Krsna, as with His highest servitor, Srimati Radharani. Generally, because we are coming from *tatastha-sakti*, our prospect is limited. Even so, this limited prospect when taken to its highest degree, takes us to the highest servitor, the eternal servitor in *madhurya-rasa* – to Radharani. That is the general case. And in other *rasas*, we may be taken to the highest order of that service. So Das Gosvami declared boldly, "Oh Krsna, I do not want You if I do not find Radharani there. I only want Radharani."

Two phases of meaning are found here. "I really do not have the capacity to give You the highest quality of service. So, what is the necessity of my coming in the front rank? I was wandering in the street just the other day, and now I have such audacity to come so near to You and venture to render service to You. There are permanent servitors there and how great they are – such high quality service they are rendering. I must admit this – if I am really liberated and really I am graced, then I must understand my real position – I must not cross over the original and higher servitors. That will be a fault in me, and that will be suicidal. That will defeat its own object."

"My highest goal will be to help the real and eternal servitors who are taking that grave charge of serving You in a high way." That is the thing.
Also, our necessity is that we are to be a part of the serving group. So, we must accommodate our natural group leader. "I am not hankering after Your direct service but that of the serving leader – I must try to earn the confidence of her or him who is the leader. Then I am seeking, I am searching for Your proper service, otherwise it would be self-seeking."

**You Want the Infinite in Your Fist**

Rupa, Sanatana and Das Gosvamis have expressed the highest theistic understanding of *sambandha, abhidheya* and *prayojana*. Then, Jiva Gosvami has given us protection from the public and scholarly side, to create some adjustment, and shown how the scripture, step by step takes us there. First, Rupa Gosvami announced the highest thing and how the *sastra* supports that. To this scholarly people Jiva Gosvami has given so many explanations, both logical and *sastrika* – he supplied the

support for this Gaudiya *siddhanta* – first Jiva Gosvami and afterwards Baladev Vidyabhusan. Baladev was the *Vedanta-acharya*, the author of *Govinda-bhasya* on *Brahma-sutra*.

*Parakiya-rasa* has been dealt with mostly by both Rupa Gosvami and Sanatana Gosvami. The *viddhi* or scriptural law-abiding devotion, as well as a tinge of *anuraga* (free love), has been given by Sanatana Gosvami – and the path of pure, free love as the way to attain the Absolute in its highest position, has been put forward and proven by Rupa Gosvami. *Vaikuntha janito vara madhu-puri.* He has shown to us the development of *rasa* in consideration with the environment.

In Christianity we see the fatherhood of Godhead, but here we are given not only sonhood of Godhead but His fullness in consorthood of Godhead. Sonhood of Godhead is greater than fatherhood of Godhead. We have to realize that, because parents are also servants. This particular kind of service in filial affection is really a service which we can't ignore and we have no necessity to ignore it either – the Lord must be in the centre, not in the circumference. He is the creator, He is the father, He is above all, He is always in the centre.

He is really in a state, which here in this world is translated as lust. The centre of all our being is love and affection – not knowledge, nor energy. So He must have His central position in the domain of love. From there He will control everything. The controlling office of the whole must be the domain of love – we are to realize that. If we can realize that then we'll understand what Gaudiya Math, what Mahaprabhu, what *Bhagavatam* has given us – what sort of wealth has been given to us.

We must understand that this *jnana* and *karma* – the energy and knowledge, are of lower importance. They are rather covers of real life, not a part of real life. That is rather a cover and love is our real life – these two will be subservient to love and beauty. This is the situation of the world in reality. When we understand this, then we'll understand what is devotion, what is *bhakti*. Otherwise we will become *Sahajiya* – imitationist. We shall go on with a fashion, wearing *tilak*, the garb and all these things but if at heart we can really realize what is the position of real love then we will understand that this faculty of trying to know everything is a luxury, a fashion which is impossible.

Finite can never measure Infinite – *jnana* is sheer folly. And *karma* is an enemy – any *karma* is digging your own grave. The energy by which you want to thrive here, that is digging your grave if it is not connected with the Absolute. And *jnana* is a ludicrous thing. As the finite, you want to get the Infinite in your fist – this is a ludicrous attempt. Only the method of love, through which the Infinite will be inclined to come to you by *saranagati*, is the sole realistic attempt of our development. All else is absurd and injurious, a madman's gesticulation.

Part three

# Divine Manifestation

Visnupriya-devi and Laksmipriya-devi are the wedded consorts of Gaura-Narayan. Sri, Bhu and Lila are considered in the case of Gaura-Narayan. Sri is Laksmipriya, Bhu-sakti is Visnupriya and Lila-sakti is the *dhama*. In this way they are serving Gaura-Narayan. *Sandhini, samvit,* and *hladini* – we find in the *Upanisads* the phrase *jnana bala kriya ca*. Thinking, feeling and willing – we generally find three potencies in the relativity of the infinite existence. The three phases are *sat, cit, ananda* or *satyam, sivam, sundaram* – the basis or foundation, the enjoyer and the enjoyed. The predominating and predominated moiety, the negative and positive, predominated, predominating and in the background is Baladev. In this way everything is analyzed.

When we want to see by analysis, then we come to analyze Him in three aspects. Thinking, feeling and willing – *jnana bala kriya ca – sat, cit, ananda*. All are conscious – the Enjoyer who wants to enjoy, what is to be enjoyed, and what He is searching for (enjoyment or *rasa*) – these are the three aspects of the one Absolute Whole. We find the first division in three ways, three forms to understand – Sri, Bhu and Lila. Bhu-sakti is represented by Visnupriya – the ground on which the pastimes are manifested. The Lord's paraphernalia then comes from Lila – the environment.

They are assisting Visnupriya, or Bhu-sakti – the assistants help directly in the propaganda. By separation, by accepting the show of the pangs of separation, Visnupriya helped a great deal with the propaganda – her attitude, her ideal, her penances helped a great deal. It melted the hearts of many and did away with the jealousy or antagonistic feelings about Sri Chaitanyadev, especially in this locality in Bengal (Navadwip). And thereby she facilitated the preaching of Nityananda Prabhu. Her penances and attitude contributed greatly to propagate Mahaprabhu's mission. As a *sannyasi*, Sri Chaitanya, wandered the length and breadth of India and she stayed in one place and intensely engaged herself in the worship of Hari, Mahaprabhu.

That also was a very valuable contribution – especially to the locality which was full of searchers of Sri Chaitanya Mahaprabhu. In the whole country the most furious type of devotion was invoked here in this locality.

**Gaura is Not a Nagara**

Visnupriya and Laksmipriya are considered to be the consorts of Gaura-Narayan in the mood of Vaikuntha *rasa*. That is externally connected with the *yuga-avatar*, not with Radha-Krsna. Gaura-Narayan is the *yuga-avatar*, but with a connection to the higher plane. So, in *navadvip-lila*, the only consorthood that we find connected with Mahaprabhu is with Visnupriya and Laksmipriya.

The practice of *gaura-nagara* is not accepted by the bona-fide school of Sri Chaitanyadev's followers. The *gaura-nagara* advocates improperly think that Gauranga is an enjoyer, just as the Krsna of *Bhagavatam*. But the bona-fide school of Sri Chaitanyadev's followers do not accept that the practice of *gaura-nagara* is proper. There is a conflict of *rasa*. Our *acharyas*, Vrndavan Das Tha-

kur, Kaviraj Gosvami, the Gosvamis and others, have rejected this idea of *gaura-nagara*. Vrndavan Das has rejected it wholesale in his *Chaitanya-bhagavata*:

*ei mata capalya karen saba sane*
*sabe stri matra na dekhena drstikane*
*'stri' hena na prabhu ei avatare*
*sravane o na karila-vidita samsare*
*ataeva yata maha-mahima sakale*
*'gauranga-nagara' hena stava nahi bale*
*(Cb. Adi 15.28-30)*

Vrndavan Das says, "Mahaprabhu never cast a glance towards girls in this life. He is not a *nagara* because He came from a *brahmana* and *acharya* family – Krsna came from a milk-man's clan. Mahaprabhu has come to show the position of an *acharya*, and an *acharya* may not have such misconduct. Otherwise, who will care for Him? Who will take Him as an *acharya* if He shows such slack character mixing amonst the girls? So, He never showed that sort of conduct. He was very particular about that, very careful. He never, even through the corner of His eye, cast any glance towards any girls. He maintained very strict morality throughout His life."

We see that in *gaura-lila* there are three different sections. One section is more attached to *gaura-lila*, the magnanimous side. Then there are the devotees like Narahari Sarakar Thakur who are more attracted to *krsna-lila*. A third section keeps the balance.

The followers of Narahari Thakur could not tolerate that Krsna would come in the role of a *sannyasi*. "We don't like this – we don't want to see You as a *sannyasi*. You are our Krsna. Why have You come in this role? Are You not the hunter of the *gopis*? Why have You come in the dress of a sage? All this is a sham! It is cheating! But we won't be cheated – we have recognized who You are. We don't like Your *sannyasi-vesa* and our camp won't admit that You are a *sannyasi*."

But those who are in favour of *gaura-lila* say, "Who would care for your Krsna if our Gauranga did not preach about Him? It is only Gauranga who has made your Krsna popular. Krsna is a debauchee, a thief, a liar and whatnot – who would recognize Him if Gauranga did not stand and preach for your Master on His behalf. He has brought your Krsna to the public.

**Only Krsna No Other**

Afterwards, the followers of Narahari Sarakar Thakur had some misconception of *gaura-nagari-lila* and could not conceive the true spirit of Narahari Thakur, but began to preach that, "As Gauranga, He also mixed with so many ladies – He was also a *nagara* like Krsna (*gaura-nagari*)."

These two things cannot go together – the *acharya* and the enjoyer. One in the position of an *acharya* may advocate the enjoyment of Krsna, and explain how this is the highest conception, and at what stage that is possible. Mahaprabhu came to do the work of a preceptor, a preacher – so He is not a *nagara*, not an exploiter of the girls as we find in Vrndavan. It cannot be – there is a conflict.

It is incorrect to think that Mahaprabhu can take the position of an *acharya*, and at the same time appear as a debauchee. This conflict of *rasa* is not possible. Entering the temple to worship the Deity, one may take his wife to help in the worship. But she must not make jokes with her husband while in the temple. That will be *rasabhasa*. A particular sober tone is necessary. In this way, Mahaprabhu has come in a serious mood to distribute the Holy Name of the Lord and divine love to the world. He is spreading Krsna consciousness as a preacher. Such a reverent position cannot coexist with the enjoying mood of *gaura-nagara*.

So, no one should consider that Gauranga was a frivolous boy who mixed with the girls in a loose way. This is explained by Vrndavan Das Thakur in his *Chaitanya-bhagavat*, the original book written on the life of Sri Chaitanyadev. But later, Locan Das wrote *Chaitanya-mangal* where we find some contamination of *nagari-bhava*. So, we are not fully in agreement with Locan Das in this regard. And there is also *Bhakti-ratnakara*, which was written two hundred years after Sri Chaitanyadev – there also we find a tinge of *gaura-nagari-bhava*. Our Guru Maharaj mentioned that we may take some aspects of geography and history from *Bhakti-ratnakara* but not the *tattva*, the ontological side. Even then, some of the history found in that book has been spoilt with ontological misconceptions. So, we are not to take everything from that book completely.

Rupa Gosvami, Sanatana Gosvami, Das Gosvami, Kaviraj Gosvami, Vrndavan Das Thakur, and so many others have given descriptions about Mahaprabhu, but no one mentioned Him as a *nagara*. Only Krsna can show that *lila*, no other! Even Narayan and other incarnations of Krsna, never did so. Krsna is the only exception. So this is all imaginary – a foolish tendency to make *krsna-lila* and *gaura-lila* seem more similar. In order to prove that Gauranga and Krsna are one and the same, this sort of imagination has been resorted to.

**Nobility of Gaura-lila**

If Lord Gaura had not appeared as the *yuga-avatar* in this age of Kali, then what would have become of us? How could we have tolerated living? Who in this universe would have ever learned about the topmost limits of loving mellows that comprise the glory of Sri Radha?

*yadi gaura na ha'ta, tabe ki haita*
*kemane dharitama de*
*radhara mahima, prema-rasa-sima*
*jagate janata ke*
(Vasu Ghos)

Vasu Ghos says, "Without this, how could I live? Through Gauranga I have received the taste of such a high type of nectar. If Gauranga did not come, we would not have any taste of this highest thing. Then how would it be possible for me to live? It is so life-sustaining, such nectar. Such a high degree of sustenance I find from this nectar brought by Gauranga, that I can't imagine if He did not come, how I could live without my highest prospect of life. I could not know my own fulfilment. I was just a foreigner to my own self. He came and showed me how beautiful I am, how high I am. So much dignity of mind He has shown to me. I was devoid of that, I was bereft for so long. He has given me the key of my own home, my sweet home. So much wealth I have received. How much indebtedness I have to Gauranga. I take it to be the secret of my life, the secret of success of my life."

"But what sort of gratitude can I show? He has given so much but I have nothing to give Him in return – I cannot show my proper thankfulness. O creator, what stony heart have you given to me that I cannot show my appropriate respect to Gauranga – who has given me so much, that I cannot overestimate." These are the feelings of the devotees of Gauranga. They are impressed with the land of Gauranga.

Who except Kaviraj Gosvami could reveal the nobility and greatness of *gaura-lila*? Kaviraj Gosvami has most successfully established the *cid-vilasa*. And also our Vrndavan Das Thakur has given a graphic description of *gaura-lila*, especially that of *Adi-lila*. In his teachings we have the conception of Gauranga mostly. *Tanre ksiroda-sayi kahi, ki tanra mahima* – Kaviraj Gosvami has pointed out the great difference between the Krsna conception of Godhead and Ksirodakasayi Visnu. Kaviraj Gosvami has harmonized these two points in this way – that in *svayam-bhagavan* Krsna, of course Ksirodakasayi is there. If anyone says that He is Ksirodakasayi, it is not false. It is also real.

**Svayam-bhagavan Mahaprabhu**

But there is of course a great difference between Ksirodakasayi-Gauranga, and *Svayam-bhagavan* Gauranga. Ksirodakasayi-Gauranga is the *yuga-avatar* giving *hari-nam*. But *svayam-bhagavan* Krsna – *radha-govinda milita tanu* – this form was seen when Mahaprabhu granted His *darsan* to Raya Ramananda. And the Gosvamis have finally given us their highest conception of that.
When Mahaprabhu is performing *sankirtan*, in general, He is not *svayam-bhagavan*. That is the duty of the *yuga-avatar* – this is sometimes Ksirodakasayi. But in one day of Brahma, *astavimsa*, the twenty-eighth day of Brahma, *svayam-bhagavan* Krsna in His separation from Radharani – He comes to teach that. He does not appear in each Kali-yuga, but only in the twenty-eighth Kali-yuga. In other ages of Kali, the *yuga-avatar* generally comes to inaugurate *nama-sankirtan*.

Gauranga is both Radha and Krsna combined. He is Krsna Himself, but in the mood of Radhika – He has accepted Her nature. He is Krsna, when He is searching after Himself, trying to taste what ecstasy is within Himself. Self-searching Krsna is Gauranga. Self-introspection, self-searcher, trying to understand Himself, His own wealth.

We find the *siddhanta* in Kaviraj Gosvami, which Mahaprabhu's direct disciples, Rupa and Sanatana, have imparted to us. Mahaprabhu wanted to teach us about *krsna-lila* and about Himself and He transmitted it to Rupa-Sanatana. That which Rupa-Sanatana thought and percolated by their opinion, was delivered by Kaviraj Gosvami. Who is Nityananda? Who is Gauracandra? What is His gift? All this we can get rightly from *Chaitanya-charitamrta* by Kaviraj Gosvami.

We are indebted to Kaviraj Gosvami in an immeasurable way – indebted to him for what he has given. In *Bhagavatam*, we find so many narrations which are meant to attract many. A great number of these narrations are non-essential, but they are there nevertheless. Here though, we find wholesale Gaura-Nityananda, nothing else. The substance of the substance, that is *Chaitanya-charitamrta*.
I heard from Guru Maharaj, "If all the religious scriptures vanished and only *Bhagavata* remained, then everything would be fully represented there. So also, if *Chaitanya-charitamrta* remains and all other theological books disappear, then there is no loss." The *angi* is there. From this *bija* (seed), the

very gist is there. The *angi* (whole) is there, and *anga* (part) will spring up from that principle, from Kaviraj Gosvami's *Chaitanya-charitamrta*.

Sri Chaitanyadev is the highest principle in theology – *radha-govinda milita tanu* – so the *Chaitanya-charitamrta* also holds that position – Chaitanyadev is Radha-Govinda combined. His position and the corresponding *sastrika* position we find in *Chaitanya-charitamrta* – it is also eternally there.

**Sweet Distribution of Krsna-lila**

Gauranga has taken the mood of His devotee, Srimati Radharani, and is trying to understand Himself and distribute this to others. He is showing the public how He should be served, by serving Himself. And then He Himself is giving this to others. He is showing how Krsna is *guru*. When Krsna Himself is *guru*, then He is Gauranga.

*krsna-lilamrta-sara, tara sata sata dhara'*
*dasa-dike vahe yaha haite*
*se cahitanya-lila haya, sarovara aksaya*
*mano-hamsa caraha' tahate*

*Chaitanya-lila* is the infinite sweetness of Chaitanya – whatever is within and whatever is coming from Him, that is all the high nectar of *krsna-lila* and nothing else. *Chaitanya-lila* the centre from which *krsna-lila* flows in different forms, flowing from all sides and even from every pore. There is nothing but *radha-krsna-lila* embodied in Him, and He is distributing it in order to help the public. The voluntary distribution of the different nectarine tastes of *krsna-lila* – that is Sri Chaitanya Mahaprabhu.

He has no separate existence from the *nama, guna, rupa*, and *lila* of Radha-Krsna – this includes Yasoda and all others within the relativity of Krsna. If one is there then all others must necessarily be there – *krsna-lila* means Krsna with His group. Also Vrndavan – the water, the forest, the animals, the birds, all are included in *krsna-lila*. This is all coming from Sri Chaitanya, Who is Radha-Krsna in a self-distributing mood. Whatever comes from Him, that is all Krsna. Even in Sri Chaitanya's childhood, when one could not trace anything of Krsna, it was there – in different ways He was preparing the background for distributing *krsna-lila* to others.

*krsna-nama dhare kata bala*
(*Sri Natama-mahatmya* – Srila Bhaktivinod Thakur)

What is the value of this sound 'Krsna'? Srila Rupa Gosvami has explained that Krsna has four unique special qualities. Every *jiva* has fifty innate qualities. Certain *devatas* have fifty-five, and five additional qualities are partially manifest in them. Sri Narayan has sixty qualities in full, and Krsna has four more qualities not found even in Narayan. Those four qualities are: *rupa-madhurya* (sweet form), *venu-madhurya* (sweet flute), *lila-madhurya* (sweet pastimes), and *parikara-madhurya* (sweet associates). Srila Rupa Gosvami has established the speciality of *krsna-lila* in this way. And this is only found in Vrndavan. Vasudev-Krsna has no flute, and it has been mentioned that even

Dvarakes-Krsna is charmed to search for the *rupa-madhurya* of Vrndavan-Krsna, the sweet Lord of Vraja, Reality the Beautiful.

**Mukhya-rasa**

Mahaprabhu came mainly to distribute *madhurya-rasa* and automatically other *rasas*, because they are depending on *madhurya-rasa*. *Madhurya-rasa* is the *mukhya-rasa* or the *adi-rasa*. In both these important ways *madhurya-rasa* has been described. It is the first original *rasa* and it is the combination of all *rasas*. All others are like satellites, *vatsalya, sakhya*, etc. They are depending on this transaction – *vilasa*.

Mahaprabhu came to give the original, principle *rasa*, and all others automatically followed. Rupa Gosvami is exclusively in *madhurya-rasa*, so his *sampradaya* is known as *rupanuga*. Explicitly we profess that we are in *madhurya-rasa*. There may be some exceptional cases, but mainly it is *rupanuga*.

Because it is *rupanuga*, our *acharya guru-parampara* is *madhurya-rasa*. Even Nityananda Prabhu is in *vatsalya-rasa* and is not in the list of *guru-parampara*. Svarupa Damodara, Rupa, Sanatana, and Raghunath are all *madhurya-rasa-acharyas*. Mainly our *sampradaya* is that of *madhurya-rasa* tending to *radha-dasyam*. But *radha-dasyam* presupposes all other *rasas*. There must also be *vatsalya-rasa* and there must be *sakhya-rasa*. This means that Krsna is always with such a group, never alone. He must have His paraphernalia, mother, father, and all these things. But even though *madhurya-rasa* may be covered, it is the main current there, and all other *rasas* are subsidiary – helping His *lila* with *madhurya-rasa*. They also cannot be eliminated. They also must be there, but they are subsisting on *madhurya-rasa*. The principle thing is *madhurya-rasa* and to help its transaction, all other *rasas* are necessary.

**Mahaprabhu Distributes His Inner Wealth**

Is Krsna serving Mahaprabhu? Yes, we can think that Krsna is charmed by His own parallel existence as Gauranga, because Gauranga means Radha-Krsna. And Gauranga is prepared to distribute *krsna-prema* to one and all – to extend the market for distribution of divine love. He is Krsna in the mood of magnaminity. When Krsna is in the mood of Radha, both combine to distribute their inner wealth to one and all for the public's benefit. That is Krsna in the mood of Radha.

For us, Krsna is more valuable when He is Gauranga because we get our heart's satisfaction. In that way Gauranga is higher than Krsna. One combined, one divided. The whole into One becomes Gauranga, not Brahman according to the *jnanis* – they say it is non-differentiated Brahman. But to us that becomes Gauranga searching Himself. When the Potency and the Owner of that Potency combine together in one whole Absolute, then He is searching and feeling Himself and in that way He is distributing Himself to others.

In the *Prema-dhama-deva Stotram* it is written: Mahaprabhu is dancing because He is overjoyed in His own inner satisfaction. The dancing attitude is to show that He is full in Himself and the *kirtana*

is distributing Himself to others. That we find in Gauranga. This is self-evident and this is the sign of the fullest substance, the highest Absolute.

Svarup Damodar says, "Who is Radharani? She is the love of Krsna in a particular form, the object of love of Krsna." So They are one in the same. She is the affection of Krsna in a particular form – so it is one. But for the pastimes in Dvapara-yuga they divided in *vrndavana-lila* into two parties – one Predominating, the other the Predominated Moiety. They parted with Their own paraphernalia and began Their pastimes in a different way. Again, They combined together to become Gauranga and He began to distribute Himself to the public. "Come, take Me. I am yours also." He has appeared in the mood of Radharani and it is Their own common treasure. They began to allow Themselves to be looted by the public. So Gauranga is our greatest shelter.

**Gauranga Admits Us to Radha-Krsna-lila**

For one who hankers after the grace of Mahaprabhu, Nityananda Prabhu will give admittance. The visa issuing officer is Nityananda – *hena nitai bine bhai, radha krsna paite nai, drdha kari dhara nitai paya*. First, hold firmly the feet of Nityananda Prabhu to get entrance into the domain of Gauranga. And once you have secured your admission card from Gauranga, you'll find that automatically you are present in the harem of Krsna.

*yatha yatha gaura-padaravinda*
*vindeta bhaktim krta-punya-rasih*
*tatha tathotsarpati hrdy-akasmad*
*radha-padambhoja-sudhambu-rasih*
*(Sri Chaitanya-chandramrta 88)*

"As devotion unto the lotus feet of Sri Gaurasundara is attained by a greatly pious person, inevitably the ocean of nectar which is the service of the lotus feet of Sri Radha is accordingly born within his heart."

You are in the group of Radharani – the admission card is issued from here if you are expected in the confidential circle of service there. So Nityananda Prabhu tried His best, "Somehow, anyhow connect yourself with Gauranga, my fallen souls, my friends – connect yourself with Gauranga in any way. It is very easy for you fallen souls to make connection with Him. Automatically everything will come unexpectedly to you for your inner heart's satisfaction." From door He canvasssed, with tears in His eyes, rolling on the ground with His golden body, "Accept Gauranga!" Try to get the grace of Nityananda. He can give Gauranga. If you've got Gauranga, you've got everything – both the parties, Radha-Krsna.

So we received caution often – don't try to force your way, for it will come automatically. Go on with the program that is given by *sastra* and *guru*. If you have such a possibility of fortune, then it will come to you. It is not a matter of experience, that it can be given to this one and that one. It is not to be tackled in such a way – *yatha yatha gaura-padaravinde* –engage your full attention in *gaura-lila* and that will come automatically within you. Indirectly it will come to you. From the higher domain, when it so desires, it will come down for some times to give you that experience and you will simply be astonished, "What is this?" And then, when it withdraws, you will only la-

ment. It is a living thing. We cannot make such a higher thing the object of our experience. Even an ordinary man's conduct with his intimate friends is very hard to access, what to speak of the secret *lila* of the Supreme Lord. How can we dare to enter! Especially publicly, that is not possible. Externally we can try to give some description of the outer possibilites, but not the actual thing. We won't venture to enter.

We have to try to follow not only the sound of the syllables, but the meaning underlining them. What is meant by these sounds? We are not to consider this from the external side, but to consider the substance within – we are to try to search for that.

**The search for Krsna**

*Brahma-jijnasa*: Search for Krsna, Reality the Beautiful. Dive deep. Die to live. What is its real meaning? Search not only here on the surface of your sensual sense experience – you are to dive deep into reality. So many superficial covers, so many stages of our mental covers we are to pass through and then we are to come into touch with reality. Die to live – our progress and speed will be such that we will have to pass through all these covers and enter into the substantial world.

First there is *sraddha* (faith) and then *sadhu-sanga* (association) and then *bhajana-kriya* (discharge of our duties) then *anartha-nivrtti* (ulterior demands will disappear) then *nistha* (continuous aspiration for Krsna). Then *ruci* (taste) and then that will continue to increase into *asakti* (attachment), then *bhava* (connection with reality) then *prema* (divine love). Then the positive participation into reality will create so many things in us. The process is there – it is not imagination but it is a process of elimination and acceptance.

Then that which is real to us at present, the world of our sense experience, will evaporate and we shall find ourselves in the midst of the inner world. We should not approach like a *yogi*, like a scientific scholar engaged in research, trying to understand the world. A much deeper interest we will find here – we will forget these external things. At present we are living on the surface of the world but that which is the inner substance, we do not care to know. We must let that go - it is a cover floating on our consciousness. Leaving the cover, we shall try to enter into a deeper consciousness.

Outer consciousness is a part of the whole consciousness, so we are to tackle the extensive consciousness and we are a part of that. We should not be a party to subjective exploitation – we are not part of the world of stone, fossil, earth or water. No, we will have to enter into subjective consciousness – the causal truth, the source of knowledge. We are to enter into the fountain from where the water is emanating. We are to enter into that fountain to understand what type of water it is. So we enter into the source of knowledge to find out where it comes from. We are to move against the current. And what is the product of that current? It is just floating on our senses, and it is transient, and it is reactionary, and it is temporary. So we are to enter into the source, and we are to have proper exploitation with the help of the agents there – atma, Paramatma, and then the Bhagavan conception.

Ultimately we shall find that we are to serve the wonderful substance of ecstasy, and if we can become a slave unto that part, we shall find our fortune is fulfilled. Such high, high kind of pleasure is there – satisfaction is there. Somehow, if we get any kind of meagre connection there, we shall see

all our fulfilment. We will obtain our final fulfilment – a slight connection with that treasure, which is the source of all knowledge and the source of all ecstacy.

### Not Previously Available

*Madhurya-rasa* was the gracious gift of Mahaprabhu – *anarpita carim cirat* – that which was not possible to distribute before Mahaprabhu appeared. It is called '*anarpita carim'*, because it was not previously available to the ordinary person. And what is it? It is the complete surrender to Krsna in consorthood, where one's entire existence is embraced.

*Bhakti* to the highest degree is found in *madhurya-rasa*. In *vatsalya-rasa* a little less is found, in *sakhya-rasa* a little less, in this way it is distributed – *purna-rasa* or full-*rasa* is *madhurya-rasa*.

*kintu yanra yei rasa sei sarvottama*
*tatastha hana vicarile, ache tara-tama*

Each servitor in their own department things that they are holding the highest position. But in the absolute consideration, if the comparison is drawn, then we see that *dasya* is superior to *santa*, then *vatsalya* is superior and the supermost is *madhurya*. But the very origin is Radharani. She and Her extensions are distributing all these various gradations of *rasa* to the fullest extent.

### Sweetness and Magnanimity

*Audarya-lila* means mostly to distribute the *lila* pastimes within the Radha-Krsna camp to the public in a gradual way. *Audarya* is in Navadvip. *Udara* means generous or magnanimous. And here, we must distribute it to others in a scientific way. That is the difference between *madhurya* and *audarya*. Sweetness and sweetness mixed with magnanimity.

In Jagannath Puri we mainly find the Dvaraka mood with some modification – to accept the most fallen, especially through *prasadam*. *Patita-pavana jagannatha sarvesvara, vrndavana-candra sarva-rasera akara*. In this way Bhaktivinod Thakur is writing the 108 names of Krsna.

*Dvaraka-lila* is adjusted to recruit the most fallen – and afterwards they may be members in Vrndavan. Both are mixed, the *dvaraka-lila* and *navadvip-lila* are mixed. We find the Lord's aspect as *patita-pavana* (saviour of the most fallen) here in Navadvip and in Puri. There are two sections – there is Vrndavan and Navadvip, and there is Dvaraka and Navadvip – there Vrndavan is suppressed. When Jagannath comes to the Gundica temple in Puri the connection with Vrndavan expresses itself. Otherwise, in the Jagannath temple, that is in the mood of Dvaraka.

### Rasa-lila in Dvaraka

When Dvaraka and Vrndavan mix, that is Jagannath. He is mainly in Dvaraka, but the posing of Vrndavan is there. He has infinite forms of *lila*, so what can we trace or know with our finite capacity? In *Dvaraka-samhita* we find that there was an arrangement of *rasa-lila* in Dvaraka also. The

queens had heard that in Vrndavan there was the *rasa-lila* and that it was most wonderful. So, on one occasion when the whole Vrndavan party was invited to Dvaraka, the queens privately approached Krsna and petitioned Him, "The *gopis* have come, and for a long time it is our hearts' desire that You will show Your *rasa-lila* to us. "Will You request them?"

Krsna replied, "If they will give their consent, then I have no objection." The queens made their request to the *gopis* and the *rasa-lila* was arranged. When it was complete, all that saw it were astonished, and the queens went to the camp of the *gopis* to express their wonder. "What we have seen is the most wonderful thing, it is impossible to conceive even – we cannot properly express such a thing." And Srimati Radharani made this statement in reply, "What have you seen? That was nothing, an almost dead representation. Where is the Yamuna? Where is the kadamba tree, the peacock, the deer, and all these things? There in Vrndavan that was a natural stage, and that was performed there in our youth. What you saw, that is nothing, a sham, a mere mockery."

Then the queens began to reflect, "If what we saw is of such lower order, then what type of superior quality *lila* must be found in the original? It is totally inconceivable." So the psychology of Vrndavan is all-important.

**The Form of Lord Jagannath**

The conception came amongst the queens of Dvaraka that, "Although we have Krsna as our husband, we feel that somehow He is not Krsna in His fullness. He always seems absent-minded, as if His heart is not wholly with us." Pondering the cause of this, the queens came to know that previously Krsna had some very sweet connection with Vrndavan and the *gopis* there. Thinking this to be the key to Krsna's absent-minded mood, they began searching for an opportunity to find out how Krsna lived in Vrndavan.

They wanted to know about His pastimes there with the *gopis*, and to hear the descriptions of His childhood. Balaram's mother Rohini lived in Vrndavan during Krsna's childhood, and although she is situated in *vatsalya-rasa*, she had heard many things about Krsna's *lila* with the *gopis*. So meeting her privately the queens requested her, "Please describe Krsna's *madhurya-lila* in Vrndavan to us." Rohini was unable to avoid the queens' sincere request, and so posting Krsna's sister Subhadra to keep watch, she began to narrate His *lila* with the milkmaids of Vraja.

It so happened that at that same time, Krsna and Balaram were taking rest in a nearby room, and as Rohini was describing the *vrndavan-lila*, They became aware of what was taking place. Coming to the door where Subhadra was standing guard, Krsna and Balaram could hear the talk of Rohini, and remembering Vrndavan, the *gopis* and all these things, a great intensity of feeling came over Them. A great change came over Krsna and Balaram, a feeling so great that Their bodies also began to change – just as Mahaprabhu had shown when He fell at the gate of the Jagannath Mandir and His arms and legs entered into His body.

Such a change in the body is possible according to some particular feeling of ecstasy, and feeling the ecstasy of Vrndavan, Krsna and Balaram were undergoing such a transformation. And Subhadra, although she had not lived in Vrndavan, seeing her brothers in this way, also experienced some sort of sympathetic transformation. Internally that feeling came to her and externally she was also trans-

formed. The cause of Their transformation was the Vrndavan statements of Rohini. Remembering that *vrndavan-lila*, these changes came in Their bodies. Suddenly the queens and Rohini understood that Krsna and Balaram were there listening to their talk, and so immediately they stopped.

**Vraja-rasa in Dvaraka**

With the *lila-katha* thus suspended, the transformed figure of Krsna remained, and He fell into a trance. Nothing could be done to reverse the situation, and so, in desperation Krsna was taken to Nava-Vrndavan – a replica of Vrndavan that had been created in Dvaraka by Brahma for Krsna's pleasure. Although Krsna was awake, He could not come out of that trance until He was taken to that Nava-Vrndavan. There, in His trance, He could only see Baladeva – all others present were eliminated from His vision. Seeing Baladeva, Krsna was happy that He was in Vrndavan.

Thus He saw Rohini, "Oh yes, it is Vrndavan." Mannequins of all the other residents of Vrndavan were also arranged there, and the queens were following from a distance to see what would happen. After seeing Baladev, Krsna saw that His cowherd friends Sridam and Sudam were also there. In one place, the *gopis* were there, and in another Srimati Radharani was standing. Seeing Her mannequin Krsna ran and embraced Her, and when Satyabhama saw this, some transformation also appeared in Her body. While Krsna was in this temperament, Baladev was able to go to Him and gradually bring Krsna back to the consciousness of Dvaraka. The attraction for that *vrndavan-lila* is such that when it was suddenly stopped, the result was a great change in the physical plane.

Of course it is not physical, but for the purpose of explanation we can say physical. That check caused the transformation of the external plane. It is something like that which occurs when there is an earthquake. The internal movement of the earth disfigures the surface, so the internal disturbance that was created by the recollection of *vrndavan-lila*, caused a great transformation in the superficial appearance of Krsna. And when that internal *lila* rememberance was suddenly checked, that external appearance remained. That has been shown in Jagannathdev. When the higher prospect is suddenly checked, then the reaction comes.

**A Mixture of Vrndavan and Dvaraka**

So, Jagannath is a reactionary stage between Vrndavan and Dvaraka – the conflict between the emotion of *svayam-bhagavan* and the *vaibhava-vilasa* of Krsna. It is something like *rasabhasa*. In higher ecstasy also, *rasabhasa* is possible – the clash of two different waves of *rasa*. The train may be proceeding in a particular motion and the carriage along with it. But if suddenly the train should brake, then the contents inside the carriage will be thrown into a great disorder. It is something like that.

*ado yad daru 'plavate sindhoh pare apurusam*
*(Rg Veda 10.155.3)*

This verse says that the Jagannath *murti* has been there from the very conception, from the most ancient times. Every *lila* of the Lord is eternal – every part of the infinite is eternal. In the beginning of *Mahabharata* we find *Dhrtarastra-vilapa*, where Dhrtarastra is naming the main incidents of

*Mahabharata* and lamenting that, "Because of this incident and that incident I know that my party must be defeated." But at this stage of *Mahabharata* none of these incidents had taken place. So how can Dhrtarastra speak of these incidents at the beginning of the book?

It is because it is *nitya*, eternal. The beginning of the *lila* and the end of the *lila* cannot be differentiated. It is in a cyclic order and it is eternal. That is a very difficult thing to understand – to adjust to the eternal – everywhere beginning, everywhere end. Everywhere there is centre and nowhere is there circumference. This is the meaning of infinite. This is *nitya-lila* – everywhere beginning, everywhere end, and all coexistent at the same time. Krsnadas Kaviraj Gosvami has represented this in a particular way. He has given the example that the sunrise is to be found always in one place or another. Not that it is here, and then somewhere else.

So like the sun, *krsna-lila* is moving – His birth, His childhood, etc. is being shown here and then continues in another *brahmanda*, another universe. That is the aspect of *bhauma-lila*. And in another aspect, in Goloka, we find that every *lila* is also *nitya*. It is reflected here in this world and the reflection is revolving like the sun. It may be traced here, then somewhere else – it is a question of space. But in Goloka, in the central place, it is all there simultaneously. It is also no less in the heart of the devotees. When a devotee remembers a *lila*, it may first be *vraja-lila*, and then *dvaraka-lila*, but what is reflected in the heart of a devotee is also real. So in this way it is coexistent and it is continuing always. Every *lila* and every part of *lila* is always present, coexistent – succession and coexistence are both harmonized.

Just as the Lord's *lilas* are eternal and unlimited, similarly His forms are also unlimited. Ramanuja has classified the expression of the Supreme Entity in five forms: *para, vyuha, vaibhava, antaryami,* and *arca*.

*Para* – the central conception of the highest entity. *Vyuha* – His extended self in different functions, in different figures. *Vaibhava* – His appearance in this mundane plane as *avataras* like Matsya, Kurma, and Varaha. *Antaryami* – His presence in every heart and every soul, every conscious unit, and *arca* – His appearance in the plane of our physical perception as the deity. In His form as the deity, I can touch Him, I can see Him, and I can serve Him. In a concrete form He has come to help our understanding.

**Salagram Worship and Sacred Thread**

In the Gaudiya temples we find *salagram-sila* worship, even though Mahaprabhu preferred Govardhan. Just as the sacred thread is not necessary, also *salagram-sila* worship is not necessary for a Gaudiya Vaisnava devotee to make progress in his path to the goal. But it was arranged only for two purposes, positive and negative.

Firstly, the positive side is that one should not think that Krsna worship is lower than that of Narayan worship. Goloka is on the upper position of Vaikuntha, so we are to go there. We have to pass through Vaikuntha first – we have to pass through many stages, otherwise one will became a Sahajiya. *Svayam-bhagavan* Krsna is above all. To promote such faith in the devotee it is necessary that they will think that they must pass through Vaikuntha and rise above that to service in the mood of love.

Secondly, on the negative side, the so-called blood *brahmanas* think that the Vaisnava has no right to come to Vaikuntha. They are also worhsipping Krsna, the cowboy. Actually, their position is lower than ours, because they commit offenses against the Vaisnavas.

So, it is necessary to save the blood *brahmanas* from their offenses to the Vaisnavas and to make the Vaisnavas aware that their demand crosses Brahmaloka and Vaikuntha and brings them to Goloka. So one must be very careful in this valuable campaign.

For these two purposes *salagram* (Narayan) worship has been introduced, along with the sacred thread. Otherwise, neither the sacred thread nor the worship of Salagram-Narayan is necessary. But these intermediate steps were supplied upon finding that there is a misconception about the social status of the Vaisnava – that the Vaisnava is lower than a caste *brahmana*, they have no right to worship *salagram*, etc. In this way their value is minimized and their position comes in a lower conception.

In order to remove these misconceptions in the Vaisnava society as well as the society of the so-called *brahmanas*, this method has been especially introduced by our Guru Maharaj, Bhaktisiddhanta Sarasvati Thakur, and we are also following in his footsteps.

**Govardhan Worship**

*Govardhan-sila* was given by Mahaprabhu to Raghunath Das Gosvami. As *salagram* is considered with respect amongst the *brahmanas*, similarly amongst the Vaisnavas, the *govardhan-sila* is worshipped. *Salagram* is called *gandaki-sila*. Naturally we know by revelation that *gandaki-sila* is found in the river Gandaki, where we find the natural existence of Lord Narayan in different ways. It is revealed. And so one who has faith in that revelation, accepts the path of worshipping Narayan in *gandaki-sila* or *salagram*.

Also Krsna expresses Himself in *Bhagavatam* and other places. There we find that, "I am in Govardhan. Govardhan and Myself are inseparably connected. Anyone who worships Govardhan, worships Me." This is the conception that Mahaprabhu gave with *govardhan-sila* to Das Gosvami Prabhu. That worship of *govardhan-sila* is continuing in the Gaudiya Vaisnava school. This type of worship gives entrance into the *raga-marga* – the line of divine love towards Krsna. The worship of *salagram* is *vidhi-marga*. The worship of Narayan in *vidhi-marga* is very hard and very strict. *Raga-marga* is more liberal. It is from the heart and does not require much formality. So the Gaudiya Vaisnavas, who want to attain their position in the land of divinity, worship *govardhan-sila*. That is very advantageous, encouraging, and fruitful for them.

In a nutshell, the worship of *govardhan-sila* helps us to enter into the domain of divine love. Lawful devotion, following rules and regulations according to the order of the *sastra*, may damage our prospect. Mahaprabhu wanted us to avoid that path. Our faith is somewhere above this land's law. So the worship of *govardhan-sila* will be safer and more fruitful for our purpose – we want to have service in the Vrndavan area, the domain of love divine. This is the purport and the utility of having our *diksa* initiation in the line of worshipping *govardhan-sila*.

Govardhan worship is very simple. Mahaprabhu advised that a little water and *tulasi* is the minimum that should be offered. And generally whatever food we take, in a simple way with no splendour or grandeur, we must offer to Govardhan. If possible, bedding and a flower, *tulasi* and then some food in a bowl may be offered. And anything else may be done as we normally do for the *vigraha* of Krsna. Govardhan is easily self-satisfied with a simple and short way of worshipping Him. But, we have found that He is satisfied by simply offering water and *tulasi*. According to your circumstances, offer whatever you can.

**Serve in Kirtan**

It is not necessary to have deities while travelling and preaching. *Kirtan* is of a higher type. *Arcan* is less powerful. If we are asked by a superior to take up the service of *arcan*, that is alright. Otherwise, in the general case, *kirtan* is more powerful, and more fruitful. Serve in *kirtan* – the preaching department. The important thing is, whose guidance we are working under. My energy will be transformed and led to the higher quarter. By devoting my energy, I shall receive some remuneration, and that will be in the charge of whom I shall obey – *sadhu-anugatya*. That is the all-imporant thing.

On one side, I will be relieved from my mental tendencies which are forcing me to undergo the different stages of this material world. And on the positive side, my soul will be led to the plane from which the order is coming to me. In that quarter I shall be paid. His qualities will come down to help me and my lower energy will diminish and disappear. And I will find myself in the plane of whom I am working for. That is all-important in *nava-vidha bhakti*.

And the worship of the deity may be included in that. It depends on the quality. At whose disposal I am doing the work. Hanumanji killed so many, but that was done in pure devotion. At the same time, there is so much money being spent to construct temples and deities are also being installed according to the *sastrik* order and in a grand way there is arrangement for the worshipping. That may be *karma-kanda* if there is any begging purpose in mind. *Kim karma kim akarmeti kavayo'py atra mohitah* – higher scholars cannot understand what is *karma*, what is *akarma*, what is the cause. The object is all-important, for which I am working.

*Hatvapi sa imal lokan nah anti na nibadhyate*. If one is standing on that plane, he can pass so many *brahmandas*. He does not do anything. This is a revolutionary thought. Passing through so many solar systems, one may not be entangled in any activites, good or bad. Such a plane is there. The universal wave – that is moving and if I can dance in tune to that wave, I am free. No reaction will have any effect on me. That is called *nirguna*. No local interest is there. Absolutely irresistible. And *bhakti* proper, means to adjust ourselves with the dance of that plane. Local interest, provincial interest – they clash with one another. That may be very small and that doesn't matter. That is *saguna*. *Bhayam dvitiyabhinivesatah syad* – consideration of secondary interest. But in a higher case also, it is apparent that there is no local interest or personal interest. The only consideration is the absolute interest.

**Gradations of Arcan**

*Arcan* is especially meant for Vaikuntha, not Goloka. In the Ramanuja *sampradaya, arcan* holds an important position, but in the Gaudiya *sampradaya, seva* and *bhajana* are more important. *Arcan* has been explained to be of a lower status.

*arcayam eva haraye pujam yah sraddhayehate*
*na tad-bhaktesu canyesu, sa bhaktah prakrtah smrtah*

"A devotee who faithfully worships the deity, but does not properly respect the Vaisnavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service." (*Bhag.11.2.47*)

*Arcan* means trial. Before the actual fight there is sometimes a mock fight – an air-show, when the planes of the air-force show some posing of fighting. So *arcan* is something like that – in preparation for the real service, we engage ourselves in similar things. On the external plane, with the external senses, we make attempts for some service. But because we are not fully matured in devotion, we cannot see the Lord in the deity – we do not see Him fully there. It is a mere appearance. *Arcan* is practice for when we come in connection with the real thing. It will be helpful for us. This is for the *kanistha-adhikari*.

The *kanistha* devotee has more reverence for the deity and not so much for the Vaisnava because he thinks, "He is only a man and he may have some devotion, but that is also in me – I am also worshipping the deity." The *kanistha* is not so particular about the devotees (*na tad-bhaktesu*), he is more accustomed to deal with the material aspect of things (*sa bhaktah prakrtah smrtah*). But the *madhyam-adhikari* makes friendship with the devotee:

*isvare tad adhinesu balisesu dvisatsu ca*
*prema maitri-krpopeksa yah karoti sa madhyamah*

"A *madhyam-adhikari* is one who loves the Supreme Lord, is friendly towards His devotees, shows mercy towards those who are ignorant of the process of devotion and rejects those who are envious of the Lord and His devotees." (*Bhag. 11.2.46*)

He will show kindness to the ordinary masses by talking about the Lord, and he will be indifferent to those who are unfriendly to Him. He has particular care for the devotee, where there is the living presence of the Lord. His attention is not so acute for the deity, but he finds more valuable representation in the heart of a devotee. When one is able to appreciate that, he will come to the middle class stage.

But in the higher conception one will leave *arcan* and serve a devotee. The presence of the Lord is more real in the heart of a devotee – He is in a more conscious form. For those that cannot understand and are bound by sense experience, the Lord takes the form of the deity for them. But for those who can catch His spiritual existence, it will be more beneficial to serve a devotee than to serve the deity.

**Position of the Devotee**

There is one incident mentioned in *Bhagavatam* about Gajendra. There was a king in South India, who was engaged in worshipping his family deity. At that time the great devotee Maharsi Agastya, came to his palace as a guest. The king was informed by a servant, but the king thought, "I am busy serving my deity, I should not leave this and go and receive Agastya." Agastya was a devotee and a *yogi* of the highest type, and if he became displeased then he could do much mischief to the kingdom. Knowing this, the king made a show that he had not heard and after finishing the worship, he came and enquired and made arrangements for the *rsi*. But because he had pretended not to hear about the arrival of a Vaisnava as he was so deeply engaged in worship, he committed an offence against Agastya and in his next life took birth as an elephant. An elephant by nature is very slow at reacting. This is called *stabdhi-buddhi*. So because the king took his time to take care of the sage, he received the body of an elephant.

When there was a fight between that elephant and a crocodile, the elephant became tired and couldn't fight and took the name of Krsna. "Lord, save me!" That temperament came because he was a devotee internally and so he was saved. His birth as an elephant came only due to his offence of disregarding the devotee on the plea of his own engagement to the deity. He took the Vaisnava as an ordinary man and the deity as God Himself – he should have left the worship of the deity and received the devotee. The dictation of the *sastra* is that if we are engaged in worshipping the deity and we hear that Gurudev or a Vaisnava of a higher order has come, we should take permission of the deity and go and attend the devotee. Then we should come later and finish the worship. We must make some arrangement. This is not a man who has come – there is also the expression of the Lord in him. The Lord is present in the deity, but the Lord is also present in the heart of the devotee – that is a higher conception. God's existence in his heart is more important than in the deity. We have to respect that first.

When I first came to Gaudiya Math in Calcutta, I saw that in that rented house the deity of Mahaprabhu was installed in a room facing the street on the ground floor, and Guru Maharaj was living in a room on the first floor. First, I asked one *brahmachari*, "Is the deity of Mahaprabhu made from wood or something else?" He got excited and told, "What are you saying? He is *saksat* Mahaprabhu – He is Mahaprabhu Himself. Don't take the deity to be made from wood, earth or any mundane element. Mahaprabhu Himself is there."

Then I put another question: "All right," I said, "Who is considered greater – Mahaprabhu or your Gurudev? If your Gurudev is considered to be the greatest devotee, why is he not staying by the side of Mahaprabhu, Who is directly here. He is staying on the first floor in another room and Mahaprabhu is left here on the ground floor near the road? The deity is on the ground floor, and the *guru* is above in a safe position. What is the reason?"

Hearing this naughty question, that *brahmachari* was a little calm and tried to make me understand that Guru Maharaj was also close to Mahaprabhu there. "In his heart, there is Mahaprabhu. Here also, in the temple is the deity of Mahaprabhu, and there also, in his room, Guru Maharaj is living close to Mahaprabhu. But the Mahaprabhu within his heart is superior to the Mahaprabhu here in the temple – that is the highest expression." I could not understand so much, but still I thought that, "Yes, there must be some reality in his argument." I was silent.

Afterwards I came to understand that Mahaprabhu is in the heart of the devotee and also in the deity, but the higher expression is found in the heart of a devotee than in the deity. So He is active in the devotee and passive in the deity.

*tomara hrdaya sada govinda visrama*
*govinda kahena – mora vaisnava parana*

Your heart is always the resting place of Govinda and Govinda says, 'The devotees are always in My heart.' (*Prarthana*, Narottama Das Thakur)

**Arcan and Bhajan**

Prabhupad told us that we cannot accept that *arcan* is *bhajan*. *Arcan* is a medium and the worship is through *mantra*. *Bhajan* means direct service – soul to Supersoul. Through the process of *arcan*, one day we hope to come to the direct position of service. *Bhajan* is not performed through the medium of any mental system to purify one's own mind.

Mahaprabhu did not give so much stress to *arcan* but to *nama-bhajan*. So a question may arise as to why the Gosvamis installed the deities of Govinda, Gopinatha and Madana-mohana in Vrndavan when the Holy Name was sufficient. Our Guru Maharaj once answered that we should understand the difference between *arcan* and *bhajan*. The Gosvamis were engaged in *bhajan* not in *arcan*. They did not see the deity representation of Krsna – they were directly in contact with Him. There was no barrier between this plane and that plane – it was all on the same plane.
Once Madana-mohana told Sanatan Gosvami, "I can't eat what you offer without some salt!"
"Oh, You want me to give You some salt only? Alright, I will add some salt."
"No, no, Sanatana, I can't eat this without a little *ghee*."
"Then why have You come to a beggar? You can eat nicely elsewhere. Why have You come here to trouble me? Where shall I get *ghee* and all these things?" In this way, their transaction went on.
So, the Gosvamis have recommended *arcan* for others, but they themselves engaged in direct service. That is *bhajan*. They were taking the Holy Name but they encouraged *arcan* which is generally found in the Ramanuja section. Rupa, Sanatana and other *mahajans* installed deities and their service to the deities was *bhajan* cent-percent. But general *arcan* is of a lower class. The *arcan* of the *mahajans* holds more importance to us. The *arcan* performed by liberated souls, *svarupa-siddhas*, should not be considered as ordinary *arcan*. That is *bhajan* – direct service.

So, *arcan* is of different gradations – there is a difference in quality. There is the worship of a *kanistha-adhikari*, the worship of a *madhyam-adhikari*, and also the worship of an *uttama-adhikari*. But one is direct communion, while the other is according to *sastra*.

**Gradations of Prasadam**

Sometimes the question is asked whether the ordinary masses benefit from *prasada* distribution. So much purity will be transmitted to those that will take *prasadam*, but the question of degree is there. There is *prasadam* from the *maha-bhagavat*, *prasadam* from the *madhyam-bhagavat,* and *prasadam* from the *kanistha-bhagavat*. It all depends upon who is responsible for the *prasadam* and what

is his connection with divinity. The current must be there, just as it is with an electrical box – you may connect all the wiring, but if there is no current then what is its value? *Vaikuntha nama grahane* – the transcendental connection must be there. Otherwise form is simply form and it is useless.

The spirit must be within the form. Form is also necessary – wiring is necessary in order to utilize the electric current, but mere wiring has no utility. So *prasada* distribution should have a real connection with divinity otherwise it is all trade, an external exhibition. An ulterior motive may be there and it will become a business. Just as the *jati-gosvamis* make a trade of taking money by reading the *Bhagavatam*. But if the man behind the *prasada* distribution has a sincere connection with the Lord, and the connection comes and pervades everything, then that is *prasadam*. Otherwise it is imitation.

Also, it may not always be that if some ordinary person takes *krsna-prasadam*, he will take a human birth in his next life. They may attain a human form after four or five births also. But wherever they may go, the connection will be there. It is all recorded on a higher plane and it won't be lost.

**The Standard for Nama Sankirtana**

A connection with divinity must always be there. Bhaktivinod Thakur has said that the leader of the congregational *sankirtan* party must be a *suddha-bhakta* (pure devotee) – the *kirtan* party must be guided by such a person. Otherwise it will be dancing and jumping on the mundane plane. A divine connection must be there. If the congregational chanting is not under the guidance of a man of a higher plane, then it should be discarded. We should not mix with that. Bhaktivinod Thakur has written – *suddha-bhakta anugati, kirtana haile sekhana yaya*.

If it is under the guidance of a *suddha-bhakta*, then we may attend that function, otherwise not. There will be nama-aparadha – offences committed against the Holy Name. We should not participate there. It will be namakara – only the sound of the Name will be there, but the inner realization is missing and that is the main thing. What sort of vibration is being created? That is all-important. We do not care for the sweet tone nor the expertise in the pronunciation. We must try to improve the quality. So there must be a connection with the divine, a connection with a descending agent. One who has the eye can perceive that connection. *Om ajnana timirandhaysa jnananjana salakaya*. Our own realization will be the guarantee, our own knowledge. That perception is given by Gurudev. He removes the cataract of ignorance and gives *divya-darsan* – the divine eye. *Divya-caksu diksa* – *diksa* menas that he imparts transcendental knowledge. As much as one has that knowledge they will impart it to the disciple. Guru will teach the disciple how to exclusively connect with Krsna – exclusive identification with the interest of Krsna. And Krsna is not seen, therefore the connection is through guru, or Vaisnava. In this way, we must develop self-abnegation to the extreme and according to our degree of surrender, we will be benefited.

**Offer Everything to Krsna**

Once something is dedicated for the service of Krsna, it is an all-conscious unit. Everything here is exclusively meant for Krsna and no other god. It is all meant for Krsna consciousness – not for Sub-

rahmanya consciousness or any other consciousness – only for Him. Everything is conscious and fresh, and no consciousness is allowed except full dedication to the Lord.

Every flower born here is meant only to satisfy Krsna. Radharani will be unhappy if we try to utilize them for the service of others. They are all meant for Krsna's service. So here also at our *math*, trespassers may pluck flowers, or for medicinal purposes they will take some, but it pains my heart – they are all meant for the service of Krsna. For medicinal purposes, these people want to take the roots of plants on the *math* property, so I tell them, "Go to Mahaprabhu, take His permission, then take them away." If it is necessary and it cannot be avoided then I tell them, "Go get His permission first."

I heard that once, at Yogapith, the appearance place of Mahaprabhu, there was one *kadamba* tree. As Prabhupad was coming out of the Math to go to Calcutta , one devotee said, "A new flower has come on the *kadamba* tree, and it has not been given to Prabhupad." So he took the flower and ran towards Prabhupad's car.
Prabhupad asked, "What is this?"
"A new flower from the tree at Yogapith."
"A new flower?"
"We have come to show you, Prabhupad, and we shall give it to Mahaprabhu."
"Then go and show it to Mahaprabhu first. Take His permission and then bring it to me. I am going away now. If I was staying, you could put it in my hand and I could show Him myself. But I am going away, so go and show Him first and then bring it to me. You must take His permission – that is *prasada*. To show it to Him is to dedicate it to Him. Then we can take the *prasada*." The Lord is our shelter – *tena tyaktena bhunjita ma grdhah kasya svid dhanam.* This is the key to our life – *tena tyaktena* – after offering to Him, then you may use it.

*yajna-sistasinah santo mucyante sarva-kilbisaih*
*bhunjate te tv agham papa ye pacanty atma-karanat*
*(Bhagavad-gita 3.13)*

Whenever you dedicate anything to your own self, you create sin – you create disharmony in the environment. But if you offer it to Krsna, and then you use it, the harmony is maintained. Everything is created to serve Krsna, everything is for Him. So, first you must dedicate anything and everything to Him, and then you can take the remaining prasada. *Isavasyam idam sarvam* – everywhere, everything is in the possession of the Supreme Entity, everything belongs to Him. *Tena tyaktena bhunjita* – whatever you need, after offering, when sanctioned above by Him, then you can take. There should be no disturbance to the law and order – the law and order of the whole should be kept intact. You must live here as a loyal subject – not illegally, either physically or mentally. Through word and deed you must be a loyal subject in this kingdom of the Lord. That is what is required from us, then there is peace and harmony and no reaction. Otherwise there will be reaction and you will have to suffer for that.

**Sacrifice and Self-forgetfulness**

The conception of the highest Absolute has been found in the Krsna conception of Godhead – the beauty, the harmony, the ecstasy, the sweetness, and the charm. Charm attracts and that attraction is

service, that is surrender. Anything that surrenders to beauty gives charm. He becomes conscious of his own charm. Sacrifice means that. We are worshippers of beauty – *sundaram. Satyam sivam sundaram* – that harmony is beautiful. Harmony means *samanya* – proper adjustment. Proper adjustment is beauty. There is no complaint, everyone's demands are met there. They are unconscious of their own selves, charmed by the beauty. We find self-forgetfulness in beauty.

Sacrifice and self-forgetfulness is said to be a higher conception. Self-forgetfulness, with its subtle independence, is considered as higher than self-sacrifice. In sacrifice one is conscious of themself and is giving something, they are conscious that, "I am giving something for some cause." And in forgetfulness in the plenary movement, one is giving something, but has been fully captured by the interest of the whole. The *gopis* say:

*deha smrti nahi yara, samsara – kupa khahan tara*
*taha haite na cahe uddhara*
*(C.c. Madhya 13.142)*

"We do not care for ourselves, we have no separate interest. If Krsna is satisfied we do not care whatever be our condition. We are not conscious of our own existence."

For one who has no conception of their own body (*deha smrti nahi yara, samsara-kupa khahan tara*) – the ditch of this material world, hell, and all these things, are nothing for him. They are not conscious of their own body. What will hell do to them? All are fully in Krsna consciousness, self-forgetfulness. So no pain can approach them. If there is self-consciousness then pleasure and pain will come into effect. So Krsna's interest is first.

Such a degree of love divine. Self-forgetfulness for the cause, for the centre. So much consciousness of the Benefactor. They do not care for society, nor for scripture, nor for any religious conception – Krsna is all in all. Wholesale attraction and slavery to the Lord.

**Religion Means Proper Adjustment**

Of course, no one wants slavery, everyone hates slavery. But slavery to Krsna is the highest attainment according to the Vaisnava. It is most valuable – according to the degree of slavery, we get a diginified position. Slavery to that highest Entity is not so cheap. Slavery means unconditional surrender – wholesale surrender. It requires the greatest surrender to be so much self-abnegated. Selfishness means aggression, exploitation. To dissolve the so-called selfishness of our aggressive nature is necessary. The whole is represented in this call and that call is love divine, to have direct connection with Him.

Hanuman had his unchangeable heart in the service of *dasya-rasa*. Wherever the consideration of *dasya-rasa* comes in, then Hanuman is represented as the ideal servant. Of course, his particular service is so famous that sometimes his superiority is supported by some special consideration which cannot be accommodated in the ordinary science of devotion. Garuda is considered to be the servant of Krsna and Krsna is considered to hold a higher position than Ramachandra. So Garuda must be considered higher in *dasya-rasa* – but it is seen that Garuda is defeated at the hands of Hanuman several times.

Once, Garuda had the advantage over Hanuman when Rama and Laksmana were at war with Ravana. Rama and Laksama were both tied up with snakes. Then Brahma intimated to them to think about Garuda. Garuda came, and as he approached, all the snakes fled away. Ramachandra was satisfied, propitiated by Garuda's service, and asked him to ask for a benediction. Garuda said, "I know that You are my Master, Krsna, Narayan, but You are now in another form, where Hanuman is Your exclusive servant. But if You are satisfied with my service in the least, I pray that You please show the figure of my own beloved Lord Krsna."

Then Ramachandra said, "Hanuman is there and won't be able to tolerate such a thing." Garuda said, "That does not matter, I shall manage." So, Garuda, with his wings, created a temporary shelter and there Ramachandra showed His form of Krsna to Garuda. Of course, Hanuman could understand what was happening, and he promised, "I shall take revenge where my Lord Rama comes as Krsna."

Later, in Dvapara-yuga, Garuda was asked by Krsna to collect one hundred and eight blue lotuses, and Garuda went to collect them from a lake which is close to Hanuman's residence. Hanuman knew that Garuda was coming, so he sat there on the path like an old small monkey. Garuda wanted to pass, but it is not good etiquette to step over another living being, so Garuda asked the monkey, "Get out of my path. I don't want to jump over you. Please move off the path."

But Hanuman had a motive and said, "I am an old monkey, I have no power to move my limbs. Please take some other path or move me from this path. I can't move. I am too old and I don't feel well."

Then Garuda again requested with some urgency, "No, no, you don't know who I am. Move! Clear the way, otherwise I shall have to teach you a lesson."
"What can I do? I am infirm, I can't move my limbs. So, don't be angry with me, what can I do?"
Then Garuda threatened him again, but the same answer came.
"What am I to do with him?" He thought. "I shall have to move him from the path."
"Yes", said Hanuman, "You may do so if you wish."
Garuda said, "I won't touch you. By the fluttering of my wings I shall move you far away."
"Yes," said Hanuman, "You may do so if you like."
Then Garuda began to flap his wings with the kind of jet power that the British used to attack the Falkland Islands. Garuda began to flutter his wings and saw, "What is this? The fluttering of my wings can remove so many trees, but this small monkey can't be moved. What's the matter?" And then he saw, that what to speak of moving his body, not even the hairs on his body were moving. Then with all his force he caught Hanuman with his beak, but that also failed.
Then Garuda could do no more, and Hanuman rose and caught hold of him and put him under his armpit.

"No, no, I have come to collect blue lotuses for my Lord. Who are you? Why are you disturbing me in this way?"
Hanuman said, "Don't worry about the blue lotuses. I can manage." Keeping Garuda under his armpit, Hanuman took the blue lotuses and began to head towards Dvaraka.

Krsna knows everything. He knew these things would happen. He was staying in Dvaraka at the time, and Rukmini and Satyabhama were present with Him. As Hanuman approached the gates of Dvaraka, Krsna began discussing Hanuman's devotion to Rama with Rukmini and Satyabhama. When Hanuman reached Dvaraka, he found the Sudarsan *cakra* guarding the gate. Hanuman approached the gate chanting, "*jaya rama, jaya rama, sita-rama, jaya rama*." In the meantime, Krsna told Satyabhama, "My devotee Hanuman is approaching. Since he worships Sita and Rama, I will take the form of Ramachandra and you take the form of Sita." Satyabhama could not take the role of any other consort, so, Krsna said, "If you can't do it, then I shall ask Rukmini." Then Rukmini came forward and took the form of Sita. Then they considered, "Hanuman is almost here! What about Satyabhama?" Krsna turned to Satyabhama and said, "You go and hide under the throne."

The Sudarsan *cakra* was revolving near the gate as a watchman. Hanuman was chanting, "*Jaya rama, jaya rama*." The Sudarsan *cakra* told him, "There is no Rama here! Where are you going, monkey?" Hanuman said, "No, no, my Rama is here, you do not understand." Sudarsan said, "No! I cannot allow you to enter." Then Hanuman just extended his finger within the centre of the Sudarsan *cakra* and suddenly made it so big that the *cakra* lost its twirling movement and became a tight ring on the finger of Hanuman.

And so Hanuman entered Dvaraka, with Garuda under his armpit, the blue lotuses in his hand, and the Sudarsan *cakra* on his finger. When he entered the palace where Krsna was, he saw Rukmini as Sita and Krsna as Rama. Hanuman thought, "My Lord is here!" He began to offer those blue lotuses to the holy feet of Ramachandra, while chanting "*Sita-Rama, Sita-Rama*!" Then after that, he began asking, "My Lord, who is that moving under the throne? What is this?"
"No, no," said Krsna. "You need not mind that."

Garuda, the Sudarsan *cakra*, and Satyabhama had some conceit, some sort of pride in their mind in their respective zones, and it was the will of Krsna to give some check to these three. And in this way, with the help of Hanuman, Krsna managed to check their pride. Krsna has a higher position than Ramachandra, but His attendants met some dishonour at the hands of Hanuman. So Hanuman's *dasya-rasa*, his mellow of servitude, is very intensified and famous.

This is the *lila* of the Lord. Everything is there but the standpoint is just the opposite. That is *lila*, all surrender is to the centre. Here, it is a perverted reflection and that is the original movement. So it is all similar – only the standpoint is just the opposite.

One is full sacrifice and one is the full aggrandizing principle. It is only a question of internal adjustment. Our Guru Maharaj, every now and then used the phrase, "Religion means proper adjustment." Adjusting the whole. And the concentration of the whole also varies according to different stages of understanding. The highest adjustment is adjustment with love. There can be no complaint there. If there is something else, then that can be corrected with adjustment. Poison becomes medicine and medicine becomes poison.

What is medicine of the Mayavadi, that is poison to the devotee – the question of non-differentiated liberation, is their highest goal. That is their nectar – that is their highest form of medicine, but that is poison to a Vaisnava.

**Renunciation Means All For Krsna**

One can utilize poison as nectar in medicine, otherwise it will kill the person, just like the *visayi* (materialist) who is trying to enjoy that which is meant for Krsna. Energy also comes with poison. *Sampati* means the energy which carries the mentality of the owner.

Enchanted by money one begins to make trade, then their soul becomes dead and the activity of the worldly man begins. By amassing money, the real principle is lost. If the *adhikari* is not a genuine one, one may be carried away by money towards the exploiting world – *kamani kancana.*

Mahaprabhu did not wish to meet Prataparudra because he was a *visayi. Sandarsanam visayinam atha yositam ca ha hanta hanta visa bhaksanato 'py asadhu* – for a *sannyasi* it is worse than swallowing poison to meet a king who is the embodiment of monetary wealth. He is in the centre of the management of the material prosperity. *Yosi* means that his tendency is towards enjoyment, and Mahaprabhu says that to come in connection with these two is like swallowing poison – so one must be careful.

Those who are in the company of devotees (*sadhu-sanga*) and are following the instructions of a higher *sadhu* are rightly situated – that is all that is needed.
Once Bon Maharaj, during the month of August, went to collect donations for Krsna-janmastami. For one month the festival was observed in Calcutta. At that time all the preachers were brought back to Calcutta and they would go from door to door for collecting *bhiksa*. Bon Maharaj was in a party with one or two *brahmacharis*, and he went to a part of Calcutta for collection. Generally one member of the party would approach any gentleman and request that, "We have come from Gaudiya Math. Dear sir, please help, we want to make some collection, you are the devoted persons of this locality."

Bon Maharaj asked one gentleman, "Please give me the address of a few good benevolent gentlemen to whom we can approach and get some money for our purpose." That gentleman replied, "Just go to that house – there you will find someone." But that was the house of a prostitute. Bon Maharaj went in good faith and knocked on the door. The door opened, and a lady came, "Oh, you are a *sadhu*, what do you want from me?" That gentleman who asked Maharaj to go to that house was laughing there with his friends. Bon Maharaj gave the lady an invitation and said, "We are having a festival, and would like some contribution from you." Whether the lady gave something or not I don't know.

Bon Maharaj returned, and these people were laughing at him very much. Bon Maharaj came back to the *math* and said to Prabhupad, "I won't go for any more collection."
"Why?"
"These rogues guided me to a prostitute's house. I won't go anymore for collecting."
Then Prabhupad delivered a lecture. "There are many of you who have left your own property, but still I send you out for collection. Do you think that I am wrong to do so? No. The *visayi* always wants to entrap us in their snare. Everything should be utilized – we must learn to utilize everything and anything for the service of Krsna – then only are we saved. Otherwise if we leave it, then when it has a chance, it will come back to bite us."

"So we must use whatever comes to us, everything – we should deal with it in such a way. Anywhere I shall come across anything that will give some impression about or rememberance of Krsna, I must utilize it in His service. If we leave it, it will become our enemy. But we should make them our friends. This will help us in the service of Krsna. We must make such adjustments in this world, and leave nothing aside.

*anasaktasya visayan yatharham upayunjatah*
*nirbandhah krsna-sambandhe yuktam vairagyam ucyate*
*prapancikataya ubddhya hari-sambandhi-vastunah*
*mumuksubhih parityago vairagyam phalgu kathyate*
*(Bhakti-rasamrta-sindhu 2.255-256)*

*Parityajya vairagyam* – to leave everything that is non-Krsna – that is bogus and artificial renunciation. Rather, it is proper renunciation to see everything in the service of Krsna – *nirbandhah krsna sambandhe*.

**Purusottama Month**

Renunciation is meant to provide us with a more favourable opportunity for *krsna-seva*. Every so many years there is an extra month, Purusottama month, which is particularly auspicious for the fortunate *jivas*. Purusottama month has all good qualities, just like Bhagavan Purusottama Himself, and is considered the crown of all months. Even the most holy months such as Vaisakha month, cannot be compared with this Purusottama month – Bhagavan, the Lord Himself, has mercifully accepted this month and given it all His power. This is described in the *Sri Brhan-naradiya Purana*. The materialistic *smarta-sampradaya*, by their *karmika* standard of judgement, avoid performing any rituals during this month and avoid anything considered materially auspicious. By their calculation this extra month is materially barren or gloomy.

In *Srimad Bhagavad-gita* 4.33 the Lord says that if we do *karma* properly then we gain some capacity to enter within *jnana*.

*sarvam karmakhilam partha jnane parisamapyate*

By doing holy activities we may be able to attain heaven, but after finishing that good reaction, we return to this world known as *martya-loka*, the plane of death. In this way, those who aspire for material things have to undergo reactions to their actions.

The devotees of Krsna, however, are worshippers of '*kirtaniyah sada harih*.' Their process of worshipping is given in *Sri Chaitanya-charitamrta*:

*nijabhista krsna-prestha pacheta' lagiya*
*nirantara seva kare antarmana hana*
*(Cc. Madhya 22.159)*

They are twenty-four hours per day engaged in the service of the Lord, for they do not have a moment for their own sense enjoyment. They cannot tolerate those who are against doing *seva*, especi-

ally those who want some result in this world. When they see these types of *jivas* they dislike them more than hell – we can see many scriptural examples of this.

Similarly, the worshippers of *saguna*, the plane within the modes of nature, always show their objection to those who are worshippers of the *nirguna* – the realm above the modes of nature. There is no lack of scriptural examples here also.

The *smartas*, those under the rules of mundane nature – their material duties are already scheduled within the regular twelve months – so they dismiss this extra month. Those who desire material results from fruitive activity consider this month to be barren, to be materially unhealthy. Because such persons neglect this month, this extra month feels rejected and feels the necessity to surrender to its master.

However, those who continually spend their time in worship and service of the Lord give much attention to this month. They know that fruitive activity is a cause of material bondage.

The Lord always gives much protection to the surrendered, so He gives all His own wealth and property to this month and in this way it takes on His properties and becomes like Him. Therefore the Lord gave His own name, Purusottama, making this extra month the king of all months. He Himself glorified this month and gave it to His most dear devotees, whom He loves as Himself. The devotees serve the Lord Goloka-vihari Purusottama very happily in this Purusottama month and are very happy to engage in extra austerities during this time – the month when the materialists are very silent in their activities.

**The Appearance of Ekadasi**

Just as the month of Purusottama is dear to Krsna, Ekadasi is considered to be the favourite day of Krsna, when devotees refrain from material activities. Ekadasi is *aprakrta. Aprakrta* means, which is like *prakrta* but is supramundane. We are warned that Ekadasi is not mundane, though it seems to be. Because it is influenced by the moon, Ekadasi seems to be mundane. The heat of the world, and the watery portion in the body increases due to the influence of the moon just as the high tide and low tide of the ocean are also affected by the moon. As we approach the full moon and the new moon, the watery portion of our bodies is enhanced, and thereby the enjoying spirit is also developed. My Guru Maharaj mentioned these things in a lecture at Kuruksetra in 1927 – the scientific basis is that by the movement of the earth, the moon planet and the sun, the heat becomes less, and the exciting *rasa* (the water in our body) is enhanced, and thereby it increases the tendency of enjoyment.

So, fasting is necessary to meet with that external movement of nature. Fasting can save us from that peculiar reaction. Fasting has been recommended, and especially, if one can't fast at all, then one may take some process of diet that will give less cause for excitement, therefore one may take *anukalpa* (non-grains). We fast to check the senses, because the senses by the natural flow, become more intense at that time. The result is, that one will be excited and want to enjoy – to encroach on the environment. So this unfair encroachment of one's own self is to be controlled, therefore this fasting has been recommended – this is one way.

We take some types of food, and not others, because they are considered to be less injurious, and less exciting to the body. Also, it is mentioned in *Hari-bhakti-vilasa*, that some particular sins are fond of taking shelter in those foods that we reject. *Papa* means a type of sin that is very fond of taking shelter in grains and those places which we surely want to avoid. First-class fasting means without even taking water (*nirjal*). Those who cannot do without food, may take fruit, roots and milk.

Also, from the spiritual perspective, Krsna Himself also feels more necessity for enjoyment, and when Krsna feels more necessity, the devotees have a greater chance to offer service. The time is more valuable for them, because Krsna wants to enjoy, and at that time, devotees should be busy to supply the things for His enjoyment – so much so that they won't have any time for their own necessities. The devotees always remain by the side of Krsna, supplying whatever He wants, even forgetting to take their own food or any other thing. They want to be busily engaged in the service of Krsna and in that time of need this will fetch more remuneration – that is affinity towards Krsna, and it brings more grace. So, the first reason is to please Krsna and the secondary reason is, that by fasting, we can make our body dry and so our enjoying spirit will be lessened. This is the general explanation.

There are so many other things also. Everything is conscious, everything is personal, and Ekadasi has her own personal character, and she devotes herself with all her company in the service of Krsna. She does not take any food or anything else, and also does not allow others in her group to take food or waste time, but is always engaged in the service of Krsna.

**The Importance of Dvadasi**

We are told that Ekadasi and Dvadasi are favoured by Hari – the underlying cause is already explained. Hari will be pleased with any small service performed on these days. So, Dvadasi and Ekadasi are both considered the favourite days of Krsna. Ekadasi observance is compulsory – though Dvadasi is also honoured as the favourite of Hari, still Ekadasi has preference. Dvadasi has preference over Ekadasi only in eight cases, determined by the combination of *naksatra, tithi*, - etc. when we observe Maha-Dvadasi and not Ekadasi.

On Ekadasi and Dvadasi, even a little service gives some greater remuneration. Remuneration means that our serving attitude and our earnestness, will be enhanced at that particular time. In a deeper sense, this means that Hari, at that time, wants to accept more service. That is the fortune of the servitors, that Hari demands more of the servitors, so the importance for the servitors increases at that time during Ekadasi and Dvadasi. Also on Dvadasi, we do not pick the leaves of *tulasi* because it is considered that Tulasi-devi has observed fasting on Ekadasi.

**Service Better than Idle Fasting**

It is also noted that service is the first consideration. If I fast and do not take any water, then I may have to lie down and not be able to do any service to the Lord. That is not desirable. So, to take *anukalpa* and do service to the Lord is better.

Service is better than sitting idly. So, if *prasada-seva* is taken as service, this is best. But at the same time, the individual position of a devotee should be considered. The Sahajiyas do not observe Ekadasi fasting at all. They say, "Oh, we are in Vrndavan – no fasting here!" But Srila Prabhupad did not like this – the Sahajiya, in the name of *krsna-bhakti*, goes on feeding the senses. But when necessary for the service of Krsna, to keep up the body, we take *prasadam* – we don't like that by fasting the loss of energy may occur. In this way we honour Ekadasi. If fasting does not hamper our service, we may go on fasting.

Once on Janmastami day, Hayagriva Brahmachari (Bhakti Dayita Madhava Maharaj) had to arrange for Prabhupad to go to Mathura, in order to observe the Purusottama-masa. Hayagriva was sent one day earlier to hire a suitable house and that day happened to be Janmastami. Prabhupad asked his own cook to feed Hayagriva rice on Janmastami day. "He will have to take a tedious journey and his energy will be wasted – he has an important duty to arrange that house there." That was his order. But Hayagriva hesitated and the cook also hesitated. Anyhow, he did not take rice on Janmastami – instead he took *sabhu* (tapioca), plantain and curd.

However, if Professor Sanyal had been in such a position, he would have certainly taken rice – he was so much adherent and extremely submissive to Prabhupad's order. He would have said, "Oh Prabhupad has asked me to take rice – I must take rice!" That was his line of thought. But Hayagriva hesitated, "No, no, it is not necessary, I am strong enough. I can do my duty." Also, when Prabhupad wanted to eat something on fasting days, he would take *anukalpa*.

My Guru Maharaj felt that you will get the maximum energy if you take good food and you do good service. That was his maxim. Krsna is not a liquidated party. Take full *prasadam* and do full service. Whatever is necessary, take it for the cause of Krsna – not for your own cause. You are Krsna's, so if you grow weak and your service is hampered, then you will be the loser. "Better that my soldiers are well fed and working well." That was my Guru Maharaj's principle. Napoleon also told, "One fully-fed soldier is equal to ten half-fed soldiers."

**By Your Will**

One *sannyasi* came here by Toofan Mail on the day of Ekadasi. He reached here during the evening and took bath in the Ganges, then did *kirtan*, dancing, circumambulation, and all these things. Later I asked him if he would take any *anukalpa*. He said, "Generally I don't, but if you like then of course I must take some *anukalpa*. Your will is greater than fasting." That was his decision.

It is necessary to understand that whatever action I shall take in response to my own ego will create a material atmosphere. I must place myself at the disposal of a higher devotee – I want to kill the subtle hankering of my inner body. If I obey its order, it will thrive. If I stop the ration it will die. The whole mental system may die without food. No insinuation from my ego within. I am doing the service that my *guru* has asked me to do. I am involved with Vaikuntha, the transcendental world. I want to dissolve my ego, and get out of the world produced by my ego. I am living in my own imaginary world and that world must go away. Then, another world will come to me – the world of my Guru. I want to live in that way.

Once one *sannyasi*, leaving the engagement given to him by our Guru Maharaj, went to visit Badarikasram and other holy places. Then he was punished, "Why have you left the responsibility of your service and gone on pilgrimage?" At that time I was a new man and was in charge of the Kuruksetra *math*, when I was sent a letter which said, "If that *sannyasi* comes to the *math* don't allow him to enter." He was a senior *sannyasi* and I was a newcomer, so I felt great pressure from this. "What is this? A *sannyasi* has gone to visit Badarikasrama, the place of Vyasadev and Sukadev – what is the fault there? It is so great a fault that he has been forbidden entrance to the *math*!"
It was a great shock for me. That *sannyasi* came a day or two later. Previously, I had shown so much respect to him so how could I say that, "You can't enter this *math*?" This was very difficult for me. When he came, I read the letter to him, "This is the order of the central *math*." First he became excited and began to abuse the higher authorities. Finally I said to him, "Maharaj, I feel much apprehension in my mind and I am very much afraid."
He inquired, "Why you are afraid?"
I replied, "After fifteen years of service, if you have come to such a level that you are to be ousted from the mission, then what hope do I have? I am just a beginner."
Then he came out in another colour, "No, no, no – you need not to be afraid. A boy may not pass a B.A. degree or M.A. degree, but it does not mean that a primary student like you will also fail."
Then he accepted that, "It is not injustice, rather it is justice as I have done something wrong." He finally came to that conclusion.

Anyhow, that *sannyasi* returned to the Calcutta *math* and he was punished for some time – his *danda* was taken from him and his name was changed, but after a year or so he was reinstated. He was an old devotee of Guru Maharaj and he told me himself that he went to Prabhupad and said to him, "You have taken my *danda* and changed my name, so here is your shoe and here is my head – why don't you just give me a good beating with your shoe?" Prabhupad answered, "Do you think that I am very happy punishing you?" Then that *sannyasi* told me, "At that point all my frustration evaporated and I came back."

This whole incident left a great impression on my mind. Disengagement – leaving the service of *guru* to go to a holy place, is a punishable offence? What is this?
But in reality this service is our higher connection. God's will is coming through His agent, and to be engaged in His service is very, very valuable. Conversely, to choose from our lower position what is good and what is bad, and to go to a holy place is some sort of religious luxury. Divine service is above the independence of an ordinary soul.

"I am doing the right thing by visiting holy places" – the origin of this is from my false ego and a far higher ego is giving the instruction, "Do this! God wants this from you!" This is from another world. This realization came to me gradually, that to obey the orders of a Vaisnava means to serve Divinity, and this will lead us to the supreme destination.

**Renunciation More Dangerous**

Near Italy in the Mediterranean, there is a place called Scylla. It is a hidden rock and nearby is Charybdis a whirlpool, so when a ship goes between them, either it will strike against the rock and be doomed or if it nears Charybdis, it will come under the course of the whirlpool and it will go down. So it is very difficult to pass through Scylla and Charybdis.

So, on one side is *bhoga* and on the other is *tyaga* – exploitation and renunciation. Both are dangerous. Renunciation is more dangerous than exploitation – it is a more powerful enemy. The tendency of renunciation is a more powerful enemy to devotion to Krsna than the enemy of exploitation. And the Mayavadis are fond of renunciation.

For the purpose of capturing those in the rank of *sannyas*, Chaitanya Mahaprabhu took *sannyas*. He even took Mayavada *sannyas* to capture the Mayavadis, because they had the power in their hand. At that time the society was under the control of the Mayavadis mostly, so He took the garb of a Mayavadi *sannyasi*, and entered within their camp. He preached that, "What you are doing is all anti-devotional and that is mad. With your Buddhistic principles, you are trying to enter into the Vedic doctrine, and are doing great disservice to the society. *Veda na maniya bauddha haila nastika* – you are delivering the goods of the Buddhistic school disguised in a Vedic fashion. That is more dangerous, and it is doing great harm to society." *Varnasrama* of the *Vedas* always leads towards Krsna – *krsna-bhakti* is a positive thing, not negative Brahman.

What sort of strictness should I observe as a *sannyasi*? I should devote my maximum energy to Krsna and whatever will be favourable to that I'll accept. Whatever is more favourable to the service of Krsna, I shall do that, and whatever is not, I shall reject.

**Raghunath Das Goswami**

Raghunath Das was known for his renunciation. Mahaprabhu blessed him, and told the devotees that, "He has the opulence of Indra the king of heaven, and his wife is like the beautiful heavenly girls, but that can't attract his mind. We should all bless him, that he may be successful in his life." Raghunath, after going back home, kept himself quite indifferent in household affairs. Ten persons were engaged to protect him always, twenty-four hours a day so that he may not run away, but still he fled from there and went to Puri.

Mahaprabhu put him in the charge of Svarup Damodar, who is the double of Mahaprabhu – *saksad mahaprabhu svarupa*. Svarup Damodar is Lalita-devi in *krsna-lila*. Mahaprabhu told Raghunath, "What I do not know, Svarup Damodar knows all, so, I put you under him. Whenever you feel any necessity, you ask him."

Raghunath again came to Mahaprabhu and was told, "I have already given you to Svarup Damodar, still if you want to hear something from My lips, then follow these instructions:

*gramya-katha na sunibe gramya-varta na kahibe*
*bhala na khaibe ara bhala na paribe*
*amani manada hana krsna-nama sada la'be*
*vraje radha-krsna-seva manase karibe*

"On the negative side, don't eat palatable dishes, nor indulge in worldly talks and on the positive side, always try to take the name of Krsna, and in your mind, try to connect with the service of Radha-Govinda in Vrndavan. (*C.c. Antya 6.236*)

These four instructions were given to Raghunath Das directly by Mahaprabhu, and for his whole life, he followed them. Mahaprabhu gave him *govardhan-sila* and a *gunja-mala* from Vrndavan. Raghunath thought of the *govardhan-sila* as Krsna, and the *gunja-mala* as Radhika. So, with this mood, he used to offer *tulasi* and water to Them. For sixteen years he lived in this way in Puri. Because Orissa was a Hindu state, and Bengal was under Mohammedan rule, no influence from Bengal could work in Orissa. So his father could not influence the government and could only make arrangements for a cook, a servant, and some money for him. They were told to hire a good house, and prepare food for Raghunath and try to help him in his daily life. But Raghunath did not accept it for himself, only he requested Mahaprabhu to take *prasadam* there twice in a month so that they will be blessed.

Then after some time he left that idea, feeling that Mahaprabhu was not pleased to take this *prasadam*, since it was from worldly-minded persons, and some poison may enter. Mahaprabhu was thereby pleased with Raghunath Das.

The *vairagya* of Raghunath was above the standard of our thinking – sometimes begging from the temple, sometimes having regular food, and some time later he began to collect the rotten *prasadam* of Jagannath, which even Jagannath's cows would not eat because of its bad smell. Raghunath collected that prasadam, and by washing the rotten portion he collected the inner part and took it with some salt.

When Mahaprabhu found out that Raghunath was living on such *prasadam*, He suddenly came, "Oh, what nice *prasadam* you take! Such sweet *prasada* you take every day, and you don't offer it to Me?" Then Mahaprabhu took that *prasadam*. After the third time, Svarup Damodar stopped Him, "No, no, this is not for You, my Lord." Such was the intense degree of self-abnegation of Raghunath Das.

After Mahaprabhu's departure from this world, Raghunath went to Vrndavan with a mind that after taking *darsan* of Vrndavan, he would leave his body – "By climbing up on Govardhan, I shall cast myself down and pass away."
With this idea, Raghunath went to Vrndavan.
There he found Rupa and Sanatana, and what is more wonderful, he found Mahaprabhu in them. "Oh. Mahaprabhu is here!" Mahaprabhu is working through them. Mahaprabhu is in the literature of Rupa and Sanatana, in their deeds, in their movement" – he found them fully possessed by Mahaprabhu. "Mahaprabhu is here, I can't die." So, he came in closer and closer connection with Rupa and Sanatana, and we see extreme indifference and self-abnegation in his life. He has gone through the literature, especially that of Rupa, the *raga-marga* and perhaps he was the greatest student of the *rupanuga*-school – so much so that he has developed even more, he has clearly given us more than Rupa – that we should aspire exclusively after the service of Radharani, and not of Krsna without Her.

In his last days in Vrndavan, Raghunath Das would pass each day taking only a small pot of buttermilk. This is not possible for an ordinary man of flesh and blood. Great souls like the Gosvamis are really personalities who have come down from the other world, and so it was possible for them to show the ideal of abnegation. It is not possible for ordinary humans of flesh and blood to observe such a degree of abnegation without dying, but the Gosvamis created the standard and ideal by such *vairagya*. Each day, a thousand times, Raghunath Das gave his obeisances to different Vaisnavas

and chanted one *lakh* of the Holy Name. He repeated the names of about two *lakhs* of Vaisnavas, meditating on them. He showed his respect to two-thousand Vaisnavas daily in this way, as well as offering a thousand *dandavats*. Such was the abnegation of Raghunath Das Gosvami.

**Precedence for Tridandi Sannyas**

It is said that the renounced order (*sannyas*) is forbidden in Kali-yuga –*asvamedham gavalambam sannyasam pala paitrkam*. However, this refers to *karma-sannyas. Karma-sannyas* means that you leave everything – and that type of *sannyas* is not possible in Kali-yuga. It is described in the *sastras* that in Satya-yuga, as long as a man's bones exist, that is how long he would live – along with the longevity of the bones, the life will be there. In Treta-yuga, life may be maintained in the nervous system. In ages other then Kali, people could tolerate great penances because their bodies were not completely dependent on food. However, it is stated that in Kali-yuga, *kalav annagatah pranah* – one's longevity depends on food. It is not possible to live without food.

All penances have been especially adjusted for Kali-yuga, and the only continuous fast allowed in Kali-yuga is for twenty-four hours, not more than that. In other ages, at least twelve days fasting was generally done – if a person had done anything wrong, then according to the *smrti-sastra*, twelve days fasting was the standard punishment for any sins. But in Kali-yuga twenty-four hour fasting is the maximum, because without food a man cannot survive. If he were to take *karma-sannyas* while being so extremely dependent on material giving and taking, then he wouldn't be able to maintain his existence. So *karma-sannyas* – which means to stop totally all activity with this material world – is useless because with complete non-cooperation with the material world, one cannot live in Kali-yuga, what to speak of preach. But the life of a Vaisnava *tridandi-sannyasi* is not very extreme. Take *prasadam* and do service – this is a sort of modified form based on *yuktahara viharasya* – one living according to this principle can take *sannyas*.

We find *tridandi-sannyas* in the *sastra*. Ravana, when he came to steal away Sita-devi, came as a *tridandi*. Arjuna, when he met Subhadra in disguise, took *tridandi-vesa. Tridandi-sannyas* is in the *Bhagavat* – the Avanti *brahmana* took *tridandi-vesa* and Krsna relates the story to Uddhava. *Tridandi-sannyasis* were well-respected in the society at that time. There are many types of *sannyasis*, but *tridandi* seems to hold the highest position of all *sannyasis*. The *ekadandi* we find in the Sankara school, and in the Ramanuja *sampradaya* we find *tridandi-sannyas*.

**Prabodhananda and Prakasananda**

Our Guru Maharaj reasoned that Prabodhananda Sarasvati was a *tridandi-sannyasi* of the Ramanuja *sampradaya*. Prabodhananda came from the south and was the uncle and Gurudev of Gopal Bhatta Gosvami. He wrote many books such as *Radha-rasa-sudha-nidhi, Vrndavana-sataka* and *Navadvipa-sataka*. Prabodhananda generally used to live at Kamyavana in Vrndavan.

When Kaviraj Gosvami was ordered to produce the *Chaitanya-charitamrta*, he went to the senior Vaisnavas to get their mercy. He went to Prabodhananda also who said, "Yes, I have every sympathy for this book. It will be very much adored, but I have one request – don't mention my name." So we do not find his name in *Chaitanya-charitamrta*, but he is mentioned in *Bhakti-ratnakara*. He did

not want any admiration, so he requested, "Don't mention my name, but I give my blessings that your book will be of a very high order."

Sishir Kumar Ghosh, the founder of the newspaper Ananda Bazaar Patrika, mistakenly thought that the Mayavadi Prakasananda Sarasvati converted into Prabodhananda Sarasvati – he wrote this, but it is not true. Prabodhananda is considered to be Tungavidya, one of the eight intimate friends of Radharani in Vrndavan, so Prabodhananda cannot be a Mayavadi. Vrndavan Das Thakur writes in *Chaitanya-bhagavat*,

*kasite padaya beta prakasananda*
*sei beta mora anga kare khanda khanda*
*(Cb. Madhya 3.37)*

Mahaprabhu said that, "In Benares there is a Mayavadi and a great offener called Prasananda. He does no recognize My form and cuts to pieces My spiritual body." In this way, Prakasananda of Benares has been mentioned. Thus, Prabodhananda cannot be a Mayavadi – these two are separate persons.

Prakasananda was converted to Vaisnavism and he may have also gone to vrndavan, but he did not get much recognition in the Vaisnava society. He was rejected both from this side, and he also did not attain much respect from the impersonalist side; it seems that he almost went to an unknown quarter. So, Tungavidya became Prabodhananda in *gaura-lila* and his writings are very sweet, grand and most appealing – hitting the mark. And our Guru Maharaj reasoned that he was of the *tridandi* order in the line of Ramanuja. Also here and there, some other *tridandi-sannyasis* we see, but we find it extensively in the Ramanuja *sampradaya*.

In the Vallabha *sampradaya* there is no *sannyas*. But in the Visnu-svami *sampradaya*, we find Sridhar Svami, who was a *sannyasi*. Our Guru Maharaj inaugurated *tridandi-sannyas* extensively in our *sampradaya*. He filled up the gap by awarding the *brahmana's* thread and the *danda*.

*Varnasrama-dharma* is but a step to *Vaisnava-dharma*. *Brahmana-dharma* vanishes, and above this *Vaisnava-dharma* begins. To show that, to preach that position to the society, and to the Vaisnava, he supplied the *sannyas* order to fill up the gap.

**Prabhupada's Sannyas**

Bhaktisiddhanta Sarasvati Prabhupada took *sannyas* from his own *guru* – who was a *babaji*, which is above *sannyas*. He introduced it from the Ramanuja *sampradaya*, who took it from the *Bhagavatam*. Following the example of Ramanuja, he took *sannyas* from the picture of his Gurudeva, who was a *babaji*. So *sannyas* is included there in the genuine *babaji* order. We do not care for the pseudo-*babaji* order.

At that time he did not find any suitable Vaisnava guru, so he had to take from a photo of his Gurudeva. He wandered through Vrndavan and struck his forehead with his palm. "I came to such a holy place, but I could not find a true Vaisnava here." That was his impression there. That came from his

mouth. He could not find a true Vaisnava in the whole of Vrndavan and Navadvip. He had such a high standard of Vaisnavism in his mind – only Bhaktivinod Thakur and Gaura-kisor Das Babaji. In *jyotisa* (astrology) we find that where the planet of Brhaspati (Jupiter), has a greater influence, one may take *tridanda-sannyas* – Brhaspati is the *deva-guru*. *Ekadanda-sannyas* is influenced by Budha-graha (Mercury). Mangala (Mars) is very influencial with the *kapalikas*, who are Tantrikas. When Sani (Saturn) is very influential it is favourable for Jain *sannyas*. In this way it has been mentioned. Brhaspati is *deva-guru* – his influence is in favour of the *tridanda* order.

*Tridandis* have much confidence in the society. So in the disguise of *tridandis*, Ravana and Arjuna went to fulfil their purpose, and Nityananda Prabhu broke the *ekadanda* of Mahaprabhu into three pieces, and Prabhupad also got some inspiration from there to give the *tridanda* to his followers; in contrast with the *ekadanda* which was current in Bengal.

Our *danda* has four *dandas* – one representing one's own self, the *jiva-danda*, and the *prasa*, which is the emblem of cutting the *anarthas* of those we preach to, as well as those of the disciple.
The *sannyasi* also takes a vow of dedicating three things. They must use their words only for the service of the Lord, they shall not think in an ordinary way, but in the cause of Mahaprabhu and *guru*, and they will preserve and dedicate their body in the service of the Lord, not otherwise.
If they fail to do that, then there may be some deviation. We are to pray for that dedication, to invoke grace, and be forgiven in every case. When we slip and fall down on the ground, with the help of that same ground, we can again get up. Following this principle we are to try.

**Sannyas-vesa For Preaching**

Prabhupad took the red cloth of *sannyas*. Though Mahaprabhu and His colleagues wore red cloth, still Sanatana Gosvami in the presence of Mahaprabhu took the white dress – the dress of a *niskincana*. *Babajis* are the *gurus* of the *sannyasis* – the dictators of the preachers, by giving instructions in the form of *sastra* – the code and the code-keeper. So they are engaged in preparing the spiritual code, and the *babajis* are in white cloth. They do not advertise themselves as preachers. The *sannyasis* are not engaged for their own benefit, but for helping the public as much as they can. Generally, the function of the *sannyasis* is to wander here and there and preach.

So Prabhupad created another batch of *sannyasis* under the *babajis*, who have given the directions in the *sastra*. To carry these instructions out and translate them into action, the next lower batch, the *sannyasis* were necessary. The *babajis* are *turiya*, beyond *varnasrama*, and within *varnasrama* the highest section is *sannyas*. They are expected to travel through the length and breadth of the country, and to preach the religious doctrine to the people. And that was created by Prabhupad under the direction of those *sastra* makers, the *gosvamis*, for whom this religious preachers uniform was not necessary. They are *niskincana*, they did not want anything but they only prepared the religious code.

Our Guru Maharaj wore this dress till the very end of his life. Almost everyone to whom he gave the red dress kept it, up to their last breath. Only Krsna Das Babaji, who was a *brahmachari*, and who did not consider himself as a preacher, took *babaji*, after the departure of Guru Maharaj. One *sannyasi*, whimsically, took up *babaji-vesa* for some time, then rejected it and again took the red robe.

One *math* introduced that white cloth, including their last *acharya*. Crossing Prabhupad, they preferred to accept the idea of Rupa and Sanatana. They thought Prabhupad's idea was a temporary one for the time being, and the dress that Rupa and Sanatana accepted in the presence of Mahaprabhu was the real dress of the Gaudiya Vaisnavas. But Mahaprabhu maintained that red cloth up to the last point of His *lila* as did His associates, such as Paramananda Puri, Isvara Puri, and all the godbrothers of the *guru* of Mahaprabhu who were in friendly connection with Mahaprabhu – they were all red cloth *sannyasis*.

Also, generally it is not the custom for the *sannyasi* or the *babaji* to keep a beard and long hair. But for a particular purpose, for preaching, it may be alright. When Sanatana Goswami approached Mahaprabhu, he had a full beard and He ordered, "Take him to a barber and remove it." Both *sannyasi* and *babaji* do not keep such things. So, we do not like to keep beards, but during *Chaturmasya-vrata*, it is mentioned in the *sastra*, that we may keep hair and beard. Otherwise, generally not. But still, it is not that if one keeps long hair and long beard he cannot be a Vaisnava.

There was one Vamsi Das Babaji, who was an independent Vaisnava. Our Guru Maharaj also gave respect to him as a Vaisnava, but he had a big beard and did not shave at all. He was very negligent not as a fashion, but he did not allow any barber to shave him, yet he was a respectable Vaisnava. Even our Guru Maharaj had respect for him. If you keep a beard in order to preach (for example, in a Muslim country) for the purpose of your service for your Gurudeva, then that is alright.

Nowadays, the Christian preachers are abandoning the gown and just wearing western dress, and the nuns who used to dress themselves very discretely, now dress like ordinary women. They are giving up their special dress, because they do not like to advertise that they are religious preachers – they do not like to show that they are a special group.

Adaptability has manifested in this extreme position, so the dress is nothing, but everything is in the creed. What is the principle underlying all these changes in the system of the preachers? The creed is everything and the garment is nothing.

**Spirit Must be Kept Intact**

Form may be readjusted, but the spirit must be kept intact. It is also good to maintain the form – because the form may be of a spiritual shape and not from this mundane world.

We have noted that in a drama in Germany, they put the figure of God as a bearded old man high on a balcony and from there he was giving directions. They have no knowledge of the formal aspect of God – some voice, some indefinite things, some sound, etc. this is all they show. But in Vrndavan, in *aprakrta-lila*, the form is also there, and it is all spiritual. Form cannot be eliminated from the spirit, because the spirit has its form. Here we only have the corresponding form. The form is also there – it is not abstract and it can be conceived by one who is on the spiritual platform. Otherwise it will be like Mayavada – it is a spiritual, non-differentiated, abstract truth without form.
But our conception is not like that – everything is there in the fullest way, but it has its spiritual meaning. Similarly, we use objects of apparent material form in spiritual service, such as the *mrdanga* (drum) and *karatalas* (cymbals).

*Golokera prema-dana* – that which was used by Mahaprabhu, is most conducive to that sort of spiritual atmosphere. Form we cannot sacrifice – but we need to understand how that form is indispensably necessary with that spiritual truth. Why is Krsna blue, or black, not white? Why is Krsna *tribhanga*? Why are His eyes tinged with red?

All these things have their meaning, it is not by coincidence, nor does it differ in the hearts of the different devotee in their meditation. The standard is there, and we are to come to that standard. A description is given of the *rupa, guna, lila* – everything, and we are to understand also that form has its eternal aspect – the spirit and form, both are to be retained.

**Adjustment for Preaching**

I heard from Sakhi-caran Babu that when Prabhupad took *sannyas* he went to Vrndavan with two of his followers, Paramananda and Kunja Babu, Prabhupad's dress was that of a red cloth *sannyasi*, but the *babajis* did not like this, and they said, *rakta-vastra vaisnavera parite na yuyaya.* There it is mentioned in *Chaitanya-charitamrta* that a Vaisnava should not wear red cloth because that represents Mayavadi or Tantrika. So, they will always take white cloth, but Prabhupad took red cloth, and his dress was a *sannyasi*.

When he went to Vrndavan, Paramananda and Kunja Babu were clad in European dress. Sakhi Babju said that it created a commotion amongst the Sahajiyas. "What is this? He is coming to Vrndavan in red cloth, and his *brahmacharis* are wearing European dress." Generally, we use Indian dress, but he entered Vrndavan with revolutionary dress. So, they began to criticize him from all sides, for what Prabhupad showed – "We see that you people don't appreciate what Mahaprabhu has given for us."

Prabhupad's reply was that, "All your attention is drawn by the glamour of the European culture. So, Europeans should be approached, and then it will be possible for us to accept them into Mahaprabhu's creed. After the Europeans have accepted this, then you will come and accept."

"You are followers of the glamour of the European civilization. You have become slaves to European civilization – all your attention is towards that, so first the Europeans should be taken in. I am couching myself in such a way so that I can approach the present scientific culture, because the attention is on the Europeans. India is charmed by the European civilization, but European civilization must be crushed! The west is attracting all the stalwarts of this world – that must come under our feet and then these foolish Indians will automatically come."

So, his attitude was to prepare himself as a general and attack the present European civilization. "These fools are simply blind followers of that culture." That was his attitude. We shall search more for the spirit, and not so much for the form. Whether it is a cloth, a pen or a coat – all these have some value. It is not that they have no value, but that the spirit within is all-important.
If necessary for one's service, one may wear the dress of a *grhastha*. Even in our Prabhupad's time, the suit was sometimes used by his disciples, and some were clad in white dress, although they were high level Vaisnavas. They had to approach so many officers and higher ranking people – so that dress was suitable.

To fulfil the orders of our Gurudeva suitably, we may take any dress. It is the question of purity of purpose – a question of the heart.

**Sannyas Names**

For *sannyas* names, Prabhupad used first Bhakti and then a three syllable word, and then one of the one-hundred and eight names from the *Sattvata-samhita*. This type of *sannyas* name was not in vogue before Prabhupad. He always gave the names Bhakti and Das, and he did not use the name Ananda for *sannyasis* – generally this was used by Vivekananda and the Sankara section. Ananda is generally added in the *brahmachari-asram* – Svarupa, Ananda, Chaitanya and Prakasa – these are generally recommended for the *brahmachari*. We find that in the Ramakrishna Mission and the Sankara *sampradaya* also, in their *sannyas* names they use Prakasananda, Prabodhananda etc. but Prabhupad used them according to scripture only – Ananda, Prakasa, Svarupa and Chaitanya as *brahmachari* names, and not in the name of the *sannyasis*.

**Nityananda Not a Sannyasi**

Nityananda was not a *sannyasi*, he was a *brahmachari*. There are some who say that he was a *sannyasi*, but he had no special garment of a *sannyasi* or a *brahmachari* – He was a very independent spirit.

Nityananda Prabhu was known as an exalted *avadhuta* absorbed in the esoteric mellows of devotion. *Avadhuta* indicates one who is not very particular of his external activities – it does not indicate that he is a *sannyasi*. When a higher level person engages in practices of a lower nature, although they are actually above these activities, they are considered an *avadhuta*.

It is not a proven fact that Nityananda was a *sannyasi*. This Ananda in the name Nityananda indicates the suffix normally added to *brahmachari* names – Ananda, Svarupa and Prakasa are different *brahmachari* names. The *diksa-guru* of Nityananda is known to be Madhavendra Puri but we do not find the *sannyas guru* of Nityananda mentioned anywhere.

The meeting of Lord Nityananda with His consort Srimati Jahnava-devi is described in the *Bhakti-ratnakara*, Lord Nityananda and Jahnava-devi are eternal associated and their marriage is part of Their eternal *lila*. Some, so-called *sannyasis*, use the marriage of Nityananda as an excuse to marry and give up their vows of celibacy.

**Paramahamsa Babaji**

After attaining the qualities of a *brahmana* and a *sannyasi*, then one can aspire for the position of *babaji* (*paramahamsa-vesa*) – the dress of the *guru* of the *sannyasis* – *pancama-asrama* (the fifth order). Those *babajis* who have not surpassed the stage of *sannyas* are not accepted as *babajis* proper – they have deviated. They are only wearing the external dress, but they cannot maintain the position of a *babaji*.

Only imitating the dress cannot give one the position of a real *babaji*, Before you take the dress of a general, you have to learn what is battle, what it is to fight, and how to handle so many weapons – only the dress of a soldier does not make one a soldier. Similarly, you must acquire the inner attributes of a *babaji* – only the mere dress cannot make you a *babaji*. So many *babajis* are in Vrndavan and in Navadvip, but our Guru Maharaj did not recognize any of them. He put his hand to his forehead and exclaimed, "I came to such a sacred land, but it was my own misfortune that I did not see a single Vaisnava here." That was his disappointment. That was his statement in Vrndavan. So Vaisnavas cannot be judged by their garments.

One is judged to be a Vaisnava by his internal realization – those who have the real eye to see the internal realization, won't care for any external dress. If a man takes only the dress of a *vidvan*, a *pandit*, that does not make him a *pandit. Tavac ca sobhate murkho yavat kincin na bhasate* – a well-dressed fool goes unrecognizsed until he speaks. But only the dress of a *pandit* will not make him a *pandit* – when we have a talk with a real *pandit*, we will detect whether he is a scholar or not.
So, a Vaisnava can only be measured by a Vaisnava. A Vaisnava can see who is a Vaisnava. He has that eye, to see what is the criterion of a Vaisnava – he has the *divya-drsti* by which he can feel that, "This is a Vaisnava, here is Vaisnavism." Otherwise, there is only the external a form of a Vaisnava, the outer show – *tilak, mala* and dress cannot make anyone a Vaisnava.

**Babaji-vesa**

The position of *babaji* was given by Mahaprabhu – *babaji-vesa* was first taken by Sanatana Gosvami in Benares in the presence of Mahaprabhu. Mahaprabhu must have given His consent. That *paramahamsa-vesa* is considered to be above *sannyasis*.

*naham vipro na ca nara-patir napi vaisyo na sudro*
*naham varni na ca grha-patir no vana-stho yatir va*
*kintu prodyan-nikhila-paramananda-purnamrtabdher*
*gopi-bhartuh pada-kamalayor dasa-dasanudasah*
*(Chaitanya-charitamrta Madhya 13.80)*

"I am not a priest, a king, a merchant, or a labourer (*brahmana, ksatriya, vaisya, sudra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmachari, grhastha, vanaprastha, sannyasi*). I identify myself only as the servant of the servant of the servant of the lotus feet of Sri Krsna, the Lord of the *gopis*, who is the personification of the eternally self-revealing nectarean ocean that brims with the totality of divine ecstasy."

*Naham varni – brahmachari, na ca grha-patir – grhastha, no vanastho – vanaprastha, yatir va – sannyasa*. These are the four stages in *asrama-dharma*. Even a *sannyasi* has some sort of position – he is also to follow some regulations in his life.

But *babajis* are considered to be above any sort of law – they have no position in society. The *sannyasis* have some position as general guides for society. But *babajis* do not care for anything – they

have cut off all connection with society. They have given themselves wholesale towards *vrndavana-seva,* and they are engaged in *parakiya-bhajana*.

Our Guru Maharaj saw that the imitationists were accepting the dress of *babajis*, but they did not come up to the standard required. So the *babaji* dress was being misused by the *Sahajiyas*, and in the name of that dress they were going on with adulteration. That degraded *babaji* section produced many deviations.

It is impossible for them to catch the real spirit of that life. So they become degraded and create so many disturbances in the society – creating a bad name for Rupa, Sanatana, Mahaprabhu, and the Gaudiya *sampradaya* at large.

So Prabhupad gave stress to this *sannyas* order. "First prepare yourself as the head of society. Then when such a time comes, you may take the position of *babaji*, if you find it necessary. That does not depend on external dress – that thing depends on internal improvement of one's realization. It does not depend on the external dress." So in this way Prabhupad came and created this *tridanda sannyas* order, and preached that the *babajis* are our *gurus*.

He said of them, "We do not recognize anyone taking the dress of *babaji*. No, you are not *babajis*. Simply the external dress does not give you the honour of the post of a *babaji*. You are all hypocrites, and you are disserving the society and the real Vaisnavas. You should not venture to pollute the dress of Rupa and Sanatana."

This is the warning of our Guru Maharaj, Prabhupad also introduced the sacred thread – become a *brahmana* first. First one must come to Brahmaloka, then *viraja*, then Paravyoma, the Vaisnavas' place. First become a *brahmana, daiva-brahmana* – try to acquire the quality of a *brahmana*, and take the sacred thread. Then above this is the Vaisnava.

The *babaji* class uses the *kaupina*, but they are afraid of using the *brahmana* thread. Our Guru Maharaj told us that the *kaupina* is higher – *kaupina* means to stop all mundane sensual inclination to the utmost, so they should not venture to take *kaupina* as Rupa and Sanatana did.

Before that you should try to come to the position of a *brahmana* – take the sacred thread if you have courage and real sincerity to go towards the spiritual world, then come forward and take the red cloth of a *sannyasi*. Make some substantial progress in the spiritual line – then you will find yourself quite safe – not only that, but you will be established in *krsna-lila* in Vrndavan. Then you will give honour to that dress of Rupa and Sanatana – otherwise you will dishonour them. That was the temperament of our Guru Maharaj, and he inaugurated this *tridandi-sannyas* order into the Gaudiya Vaisnava school.

There was one Ramakrsna Das Babaji, who was considered by all the *vraja-vasis* in general as a *siddha-mahatma* – only Prabhupad disregarded him. One *babaji* disciple of Ramakrsna Das Babaji came to Prabhupad at Radha-kunda, telling him that the *bhajan-kutir* of Lokanath Gosvami Prabhu was in ruins and requested him to reconstruct it. Prabhupad agreed to rebuild it, but departed in the meantime. Some time later, Sakhi Babu reminded me that the man in charge of the *bhajan-kutir* of Lokanath Gosvami, had come to Prabhupad and Prabhupad gave his consent to rebuild that *kutir*.

"If you arrange for this work," Sakhi Babu told me, "I will give you the money." I consented and went there and reconstructed the building and put also a marble plaque in the name of Sri Chaitanya Sarasvat Math – mentioning the name of Sakhi Babu, who supplied the money. That place, at that time was under some direct disciple of Ramakrsna Das Babaji, whose name was Ramesa Das Babaji.

The *bhajan-kutir* of Lokanath Gosvami was in Maimansingh, Bangladesh. This Ramesa Das Babaji was perhaps a B.S.C. He was a good scholar with variegated capacity, who could capture men by talking. He had so many qualifications.

Ramesa Das Babaji was engaged in *bhajan* there when I came to reconstruct that *kutir*. These *babajis* are generally apathetic to us – because we wear red cloth, they are reluctant to accept us amongst them and we also do not care for them, because they are imitationists. Anyhow, the reconstruction of the *bhajan-kutir* had to be done, so we went on with that work.

One day I told him that we take the red cloth of the *varnasrama sannyasi* to prove that *babaji* is higher than *sannyas*. First we must become a *sannyasi*, and then we may be promoted to the position of *babaji*. He was highly satisfied with this explanation. I told him that our Guru Maharaj filled the gap – we won't venture from any position to accept the position of a *babaji*. He was highly pleased with this statement. Then I told him that we do not consider that the present imitationists are holding the proper position of *babajis* – they are false, all hypocrites.

He could not tolerate that we were *sannyasis*, that considered the *babajis* to be our gurus, but at the same time we did not consider them to be worthy of that position. He was infuriated, and proclaimed, "You are an atheist!" We replied, "Yes, we may be considered so-called atheists by you, because we reject the false *babajis* in Vrndavan." After finishing the work I left, then I heard from Krsna Das Babaji Maharaj, who was staying in Nandagram, that this gentleman used to keep one sweeper's daughter of a very young age, who used to help him wash his cloth, etc. Outwardly he showed that their relationship was that of father and daughter. Finally, that gentleman was caught there with that girl, then, he had to leave the place. He gave up his *babaji-vesa* and went straight to Mathura and being an educated man, he began teaching students as a private tutor.

**Kaupina Higher Than Brahmana Thread**

I am told that at that time, when this former *babaji* took up teaching in Mathura, he met Bhakti Prajnan Kesava Maharaj and the same question arose. Kesava Maharaj told him that, "You complain that we give this sacred thread to anyone and everyone." That was their complaint. That anyone and everyone will come and the Gaudiya Math will confer the sacred thread on them, as well as the red cloth. Then Kesava Maharaj put a question to him, whether the sacred thread is superior or the *kaupina* is superior. Whoever comes to the *babaji* section is given *kaupina*, and they make them a *babaji*. So Kesava Maharaj put this question, "We admit that we are lavishly giving this sacred thread to anyone and everyone, but you give *kaupina* to anyone and everyone, without much consideration. Which is superior, the *kaupina* or sacred thread?" He could not but say that the *kaupina* was superior to the sacred thread. He was compelled to admit that. "We give the sacred thread to anyone and everyone lavishly, that is of inferior quality – but you give that higher thing, that *kaupina*, to anyone and everyone. Then, who does greater wrong to the society?" He could not say anything.

We consider the *kaupina* to be higher – what Sriman Mahaprabhu gave to Sanatana Gosvami is the highest thing. Anyone venturing to take this garb, must first become a *brahmana*, they must acquire the qualifications of a *brahmana*. Then, in the higher position, they will get exclusive remembrance of Radha-Govinda. That is the highest thing – the *gopis* are only for that form of life, and the preliminary thing is, that spirit is above matter.

First accustom yourself to think like that – the importance of spirit is always above that of matter. Come to this stage, consolidating your position there, and from that position try to go up in the highest position of spiritual conception. Omitting this, it will be imitation – they will mistake the material things as spiritual – that means to imitate. You are smearing mud on your body and saying that it is nectar – that we can't admit! It is wholesale forgery. On this path we have to consciously cross many steps. From here, you are dreaming of that thing and thinking you are a *siddha-mahatma* –we hate it. You are blasphemous – you are all blasphemous to Mahaprabhu and His *sampradaya* – it is *kalanka* (contamination).

Srila Bhaktisiddhanta gave *babaji-vesa* to some, but that was considered something like *vanaprastha*. Those who were bona-fide in their life of renunciation, but not very fit to preach, received *babaji-vesa*. Some stayed in Vrndavan, and had no bad tendencies. They were of good character and were very earnest for chanting the Holy Name, but were not fit to preach. Such persons got *babaji-vesa* from him in their old age.

**Vaisnava-dharma**

So, *sannyas* is the highest order in the *varnasrama* system, and *varnasrama* is a step towards *vaisnava-dharma*. It is utilized as a favourable step. We may begin from *varnasrama-dharma*, but we are to leave that when we enter the domain of *nirguna*. *Varnasrama* is concerned with *sattva-guna*. Because of our *karma*, our activities, our attention is there. *Jnana* means our acquisition – when one lives true to their own creed, and surrenders unto a complete dedicated life, then it becomes Vaisnavism – one has to leave their past life. If all *karma* is done only for the satisfaction of Krsna, then it is all well and good – that is Vaisnavism. When all inquiry (*jnana*) is serious and surrendered to the sweet will of Krsna – one enters the realm of Vaisnavism. And when *yoga*, the direction of our energy, stops seeking any other achievement and is concentrated wholly for the satisfaction of Krsna, then it enters the area of Vaisnavism.

*Bhakti-mukha-niriksaka karma-yoga-jnana* – without *bhakti*, *karma*, *jnana*, and *yoga* cannot succeed. They promise results without the help of *bhakti* – without the support of the aid of the universal wave or force. If God withdraws all His energy from them to support, then they are nowhere – they are powerless and can only give their suggestions, just like so many companies.

In different companies, such as an insurance company, a banking company, etc., if the government does not withdraw its support from them, they can work. But if the government withdraws, they cannot exist. They can thrive, they can work well with the passive support of the government. But if the government withdraws, they are nowhere.

So, if the potency of Krsna, His sympathy is withdrawn, then *karma*, *yoga*, and *jnana* are nowhere. But on the basis of the supposed support of the government, the support of Krsna's will, they can continue independently, and give their own result.

*Bhakti-mukha-niriksaka karma-yoga-jnana* – *karma* and *jnana* are always looking at the face of *bhakti*, service to Krsna. *Ei saba sadhanera ati tuccha bala* – what they give is a very negligible thing.

Our *bhakti*, our service, does not depend on anything else – it can go independently from any point. From any point of our life – only with the connection of a bona-fide agent can we link with *bhakti* – we can go on independently without taking any help from the energy. Everything may be rejected, and only through service, through a *sadhu*, can one go on safely towards *bhakti*. So *varnasrama* or *sanatana-dharma* generally means the *varnasrama* orders of *brahmana, ksatriya, vaisya,* and *sudra*. The qualification of the *brahmana*, the highest section, is that they seek something which is not mundane, which is conscious. Generally, they do not have any clear conception of the conscious world, and only some vague conception of the spiritual world.

So, *brahmanam sahasrebhyah satrayaji visisyate*, refers to one who is engaged in sacrifice – meaning the model, the standard that everything should be done to satisfy Him, the central Truth, Krsna. *Satrayaji sahasrebhyah sarva-vedanta-paragah*. Then it may come to the stage of an inquirer, *Vedanta*, who loves to deal with consciousness, with fine things – *sarva-vedanta-vit-kotya visnu-bhakto visisyate*. There the *yogi* and the *jnani* are like the *karmi* – they are not dealing with gross things, but they are busy in their dealings with the very subtle things of consciousness.

But mere consciousness does not mean God-consciousness. There is consciousness of the self, consciousness of the cause of this material world, and consciousness of so many things. So *brahmanas*, who are the head of *varnasrama-dharma*, are more addicted to spirit than matter. But they have not understood the complete ideal of the spiritual world – the purely spiritual world of Vaikuntha or Goloka. In regard to the *jnanis*:

*bahunam janmanam ante jnanavan mama prapadyate*
*(Gita 7.19)*

When the *jnanis* surrender to the feet of Vasudeva, then they become Vaisnavas. And the *karmis*:

*yajnarthat karmano n'yatra, loko 'yam karma-bandhanah*
*(Gita 3.9)*

When the *karmis* can come to understand that any work which is not for Visnu, will bind them with the matter, reaction – then they become Vaisnavas. And the *yogis*:

*yoginam api sarvesam mad-gatenantar atmanah*
*(Gita 6.47)*

They are following so many mystical tactics in body or mind, and trying to raise their consciousness into the higher subtle sphere of the world. But when leaving all those things, they come into contact with the devotees, and begin their *bhajan*, then they become Vaisnavas.

So *varnasrama* has been accepted in so many steps – the *sudra* mentality, *vaisya* mentality, *ksatriya* mentality, and *brahmana* mentality, then Vaisnava mentality. When they accept the Vaisnava mentality – that Visnu is all-in-all, and that our real position is that of a servant of Him, and they begin that life, dismissing all their ambitions in this mundane world whether gross or subtle, then they become Vaisnavas.

You are a *vaisya* if you earn money, but spend at least a greater portion for the service of Krsna, for the propaganda of His Name. If you organize protection and try to help Vaisnavism, the service of Krsna, we give recognition to you as a *ksatriya* – the organizing capacity, the fighting capacity will be utilized for Him. The *brahmanas* explain the Vedic scriptures and *Puranas*, etc. But connection with Krsna is all-in-all, no other gods are equal or more than Him. So in that way they connect, so we shall accept them. And the *sudras* can try to utilize their energy for the service of Krsna. Whoever you are, if you come to utilize yourself in the service of Krsna, we are in your favour, we have recognition for you.

*cari varnasrami yadi krsna nahi bhaje*
*svakarma karite se raurave padi maje*
*(Chaitanya charitamrta Madhya 22.26)*

But if you do not connect with the service of Krsna, then in doing your own respective duty you will be the prey of a difficult reaction, that is to go down. Up and down, up and down – you can't get out of this vicious circle. Only with the connection of Krsna, the Autocrat, the great respository of love and beauty, can you get out. Connect with Him and you are saved – otherwise in whatever position you are, if you are apathetic to that, you will get a bad reaction. That is our position.

**Ramananda Samvada**

In the beginning, *varnasrama* will give the fundamental conception of divinity. When the talk between Sri Chaitanya Mahaprabhu and Ramananda Raya began, and Mahaprabhu asked the first question, Ramananda answered with *varnasrama*. The general basis is there – that is the foundation. We should not stay there, but we should make progress also. In the *Gita* 18.46 it is explained:

*yatah pravrttir bhutanam yena sarvam idam tatam*
*sva-karmana tam abhyarcya siddhim vindati manavah*

"By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work."

*Yatah pravrttir bhutanam* – we must stick to the position that we have acquired by our previous activities, but, we may utilize this as the basis for our improvement. *Varnasramacaravata purusena para puman* – Ramananda began from there.

Accepting the practice generally recommended in *varnasrama*, one should go on with exclusive devotion to Visnu – that is real *dharma*. Then Mahaprabhu said, *eho bahya, age kaha ara* – "Go deeper." And Ramananda began, "The real purpose of *varnasrama* is to realize that the Krsna conception is the highest ideal for which *varnasrama* has been designed." *Yat karosi yad asnasi* – the result must be connected with Krsna, and *varnasrama* has been designed for that purpose. Otherwise *varnasrama* defeats its own object.

So, having one's position in *varnasrama*, one must be conscious that Krsna or Narayan, is all in all. Other gods are subsidiary – they have come to help somewhat with the training of our worship. But the real worship is that of Narayan. Mahaprabhu said, "This is also superficial – go further."
Then Ramananda said, *sarva dharman parityajya mam ekam saranam vraja* – "Neglecting all the duties that are mentioned in *varnasrama*, exclusively devote yourself to the service of Krsna" – this is the gist of all the scriptures. "This is also superficial, go deeper." Then Ramananda said:

*brahma-bhutah prasannatma na socati na kanksati*
*samah sarvesu bhutesu mad-bhaktim labhate param*
*(Bhagavad-gita 18.54)*

When one has attained such a position that they have nothing to do with matter, and realize they are spirit, then they are qualified to get real contact with devotion. Mahaprabhu said, "This is also superficial, and devotion does not begin here." *Mad-bhaktim labhate param* – he will attain *bhakti* afterwards, but this is not the position of devotion. Only he has his identification that he is spirit and he has nothing to do with matter. He has come to the marginal position, but he has no conception of the positive side. On the positive side, he will acquire devotion – *mad bhaktim labhate* – he is on the verge of *maya* and reality.

Then Ramananda said, *jnane prayasam udapasya* – leaving his desire for knowledge, one should take the path of *saranagati* or surrender. And the real wealth is here – this is the vision, the concept of a real agent of Vaikuntha. *Satam prasangam mama virya samvido* – he knows the agent of Vaikuntha. That is the real wealth and he has to give up the vanity that he will be able to know everything and hold it within his fist. Discarding his vanity, he must get connection with the real agent of Vaikuntha. Here, the real life of devotion begins – all else is external. Now we have come to that point – we must trace the development within the realm of devotion, and how he makes progress – Mahaprabhu requested him to please relate that.

Then, he explained *santa, dasya,* and *sakhya*. When *sakhya* came, Mahaprabhu said, "This is good. Go further. Go further!"
*Vatsalya-prema*. This is good, go further!"
*Madhurya-prema*. "Yes, this is it! Is there anything more?"
Ramananda replied, "Yes, *Radha-dasyam. Radha-dasyam* is exclusively the highest."
Then He said, "This is the end of all realization. Can you think of anything more?"
"I have something in my mind, but I do not know if there is anyone who has any evidence for that. But since you ask, I can't quote any scripture from the *sastra*, but I have one song, composed by myself." This song leads to Krsna, and it gives a hint of the *avatar* of Mahaprabhu.
"The *sambhoga* in Vrndavan and the *vipralambha* in Navadvip, with Krsna Himself combined with Radharani – comes to give admission to the public. That is considered to be the highest attainment, and this is in my heart, I don't know whether You can appreciate it."

"No, no, no, don't express this!" Mahaprabhu put His hand over Ramananda's mouth, "Go no further!"
Then Ramananda said, "Prabhu, You have come to grace me, but You are hiding Yourself. You should not do that. I am Your maidservant. I saw You first as a *sannyasi*, but now I see there is Syam-gopal, and there is a golden idol of a lady with a dress of Vrndavan. Who are You? Speak out plainly! Don't deceive me. I am Your lowest servant."

Then Mahaprabhu said, "Yes, what you have seen, I am such, but I have come in disguise. It is mentioned in the scriptures also, that this descent of Mine will be in disguise. You have seen it!" After seeing the special form exhibited by the Lord, Ramananda lost his senses and fell down. Then Mahaprabhu awakend him, and Ramananda saw the *sannyasi* sitting, and saying, "Now, I am satisfied. I am going away, Ramananda." He was dumbstruck. Mahaprabhu went away and Ramananda came to his senses.

It is also mentioned in their talk – *sakhi lila vistariya, sakhi asvadaya* – if one wants to enter into this *vraja-rasa*, then it is required that he should go to a *sakhi* in the *madhurya-rasa*. They are the masters of the situation. The whole storehouse of this *madhurya-lila* is in the hands of the *sakhis*. They can give it to others. So, *guru-rupa-sakhi* – in *madhurya-rasa*, the *guru* is in the form and in the spirit of a *sakhi* of Radharani.

Part Four

# Divine Revelation

Some people say, "Krsna is a particular form with a human figure. How can that be a universal representation of the Absolute truth? Krsna consciousness is also a local, narrow type of belief. You say that Krsna is the Absolute, but He has a particular figure – we don't say that the Absolute is limited to a particular figure. He is beyond the range of our eye and ear experience, our mental and intellectual experience – He is all-comprehensive and all-permeating."

This is the Brahman conception of the Absolute – Brahman means all-comprehensive – everything is contained within that. Brahman means the broadest knowledge, which can complement all possible parts of knowledge. Above that is the Paramatma conception. Paramatma means the all-pervading, smallest of the small. Beyond the atom is the proton and the electron, and the smallest of the small – Paramatma. Paramatma means the smallest of the small, and Brahman is the biggest of the big.

Bhagavan is of a different type – Bhagavan, or the Supreme Lord Krsna, is He who attracts the attention of everyone. He is neither the biggest nor the smallest, but He who can attract all attention. That aspect of the Lord in its most extreme form is Krsna, and He is so sweet that He can attract everything. There may be so many atoms both big and small, but gravity attracts them, gives them some form and they become the cosmos. In the highest sense, attraction means not only physical attraction, but wholesale attraction in body, mind and soul.

The centre of the highest attraction is Krsna. Krsna means, 'One who can attract everything and give the highest satisfaction in return.' Although He may come within our visualized experience, that experience has no connection with this world – He is transcendental. Krsna can play in the *rasa* dance, and appear simultaneously at the side of every *gopi*, by expanding Himself into innumerable doubles, so that, by the side of each *gopi* there is one Krsna. Brahma stole Krsna's calves and cowboys, but by His will everything was kept up – there was no loss to Krsna, so infinite is He in character. But because we are finite, He approaches us in an easily comprehensible way, in a way that we can visualize Him. Otherwise, our eyes are useless in trying to perceive the infinite.

If something is very dazzling we cannot see it. Our eyes have their limits. If a light is very intense we cannot see it, or if a light is very dim we cannot perceive it. We can only perceive the middle part of the spectrum. Similarly, if a sound is very loud our ear cannot grasp it, and if a sound is very soft also our ear cannot catch it. Our ear can function only within the limitation of a certain sound range. Everything which is above or below our sense perception is of no use to us, and so Krsna appears to us in the middle, in so many ways.

He appears to us in a certain colour, a certain figure. He appears for the eye experience as the deity; for the ear experience as the name Krsna; for the tongue experience He appears as *prasadam*. In different ways our senses can have a corresponding relationship with Him.

**Infinite Can Be Known by the Finite**

Once, I went to preach in Karachi, in 1935 or so. The president of the Arya Samaj came to see us, thinking he had an easy prey, and his first remark was, "If the finite can know the Infinite, then he is not Infinite. You are worshipers of dolls, idols – you say that you can know God, but you are a finite soul. The infinite can never be known by you." That was his argument. "You Vaisnavas preach doll-worship, idol-worship. Your transaction is only within the limited world. You don't know anything about the Unlimited." With this basis he attacked us. But I immediately replied, "If the Infinite cannot make Himself known to the finite, then He is not Infinite." This silenced him, he had no reply. So, in the Vaisnava creed, or in any other creed, we should always keep in mind that everything depends on Him. He can come down to our level, but we cannot go up to His level.

We can only attract Him to come down to our level by improving our negative tendency. We should pray, "O Lord, I am so mean, I am the most fallen of the fallen, the lowest of the low. Without Your help, I am nothing. Please be satisfied, be propitiated with me." That is possible only through *saranagati*, self-surrender. Through *saranagati*, we can attract the superior plane to descend to the lower plane. He has the power. He can take me to His domain. He is all-powerful, but we cannot force our entrance into that domain. We have no natural right to do that. We are made of lower stuff.

He is *adhoksaja*, transcendental. *Adhoksaja* refers to that plane of existence which can keep the world of experience in a lower position – the world of experience is pushed down by the *adhoksaja* plane. That subtle plane of existence can come down to us, but we cannot go up – only if He takes us there, can we go up. With a passport, we can go to the verge of our jurisdiction, to the border, but if we have a visa, if a visa is allowed, then we can enter into the domain of another land. So, the human mind and intellect can have no touch of the *adhoksaja* realm.

A few days ago, there was a rumour of flying saucers. It was thought that from a more civilized land, they came in a small plane and wandered over this world. From earth, the air-force gave chase to the flying saucers, but they disappeared. Where they have gone, no one can trace and they returned disappointed. The flying saucers can descend here, to connect with this planet – the air-force can follow them to some extent, but the flying saucers disappear beyond their vision. The *adhoksaja* or transcendental plane is something like that. There is a subtle plane that can come down to our gross mind and intelligence, but we cannot go up there.

**Entering Krsna's Family**

The Lord is not a heartless machine. We have come to a hearty Absolute. He has got heart, everything. I remember that one lady during Svami Maharaj's lifetime delivered lecture in this *nat-mandir*. She told that, "We have come from so far and we are so thankful and dependent on Svami Maharaj – his call impressed me most. Here only can we live as a family member with our Supreme Lord. We live and serve as a family member and He also considers us as family."

*martyo yada tyakta-samasta-karma*
*niveditatma vicikirsito me*

*tadamrtavam pratipadyamano*
*mayatma-bhuyaya ca kalpate vai*
*(Bhag. 11.29.34)*

"A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences."

This *atma-bhuyaya* (having equal opulence with the Lord) we find also in *Bhagavad-gita (18.55)*:

*tato mam tattvato jnatva, visate tad-anantaram*

"After this, they can realize Me and My real nature and enter into Me."

What is the meaning of 'enter into Me?' It is that, "He enters into My family." *Atma-bhuyaya ca kalpate* – that they are given recognition – "They become My own family members. I consider them as My own and even sometimes more than Myself," as He says to Uddhava. "Uddhava, you are so dear to Me, than even Brahma, Siva, My elder brother Baladeva, My wife Laksmi-devi, even more than My own body. I love you even more than Myself – *pranabhuri variyasi*." It is mentioned in many places. "More than My life I consider you to be superior, Uddhava." So, such things are there and they are real, the standard of our ideal, our goal is of such quality. It is very, very high – but at the same time we should not think that I have attained it – I have got it, only to prove that it is imaginary, it is futile. It is there! It is the real of the real, but still I am fallen. Only with the help of the *guru* and Vaisnava can we hope to attain such a great level where we can be one with the Supreme Lord. That is the most important quality of *prema* – love divine. It is the special qualification of *bhagavata-prema*. It can raise the tiny soul to the level of the most favourite of the Lord Himself, such is the extraordinary qualification of devotion.

**Sri Rupa-manjari-pada**

*Bhagavata-prema* in *madhurya-rasa*, has been recommended by Mahaprabhu as the highest form of attainment possible ever for the faith of the *jiva*. Bhaktivinod Thakur has given a short description, a sketch of the type of confidential spiritual service in *madhurya-rasa* under the leadership of Rupa Gosvami in the camp of Radharani.

Narottam Thakur understands the substantial characteristic of *rupanuga-bhajan* so much so that here in his song *Sri Rupa-manjari-pada*, he is expressing his aspiration: "When will my Gurudeva, Lokanath Gosvami, take me by my hand and connect me to Rupa. " Rupa's higher position as a *manjari* means higher dealings and different services, that are unique in the camp of Radharani. This most confidential service is not generally given to other *sakhis* and other servitors.

An exclusive concentrated attempt, an aspiration to enter, to have admission into the camp of Sri Rupa, is expressed in *Sri Rupa-manjari-pada, sei mora sampada* – the characteristic of the aspiration should be like this. *Sri Rupa-manjari-pada, sei mora sampada.* I consider the holy feet of Sri Rupa-manjari as my only wealth – I don't consider anything else as wealth.

*Sei mora sampada, sei mora bhajana pujana – bhajana* means internal sincere presentation towards the highest reality. And *pujana* means the formal attempt – both formal and internal, *bhajana* und *pujana*. *Bhajana* is more internal and sincere, *pujana* is more formal. In the beginning of course, there is the formal attempt, formal respect and then there is the internal offering – *pujana* and *bhajana*.

*Sei mora prana-dhana* – she is the source of my life of sustenance. *Sei mora abharana* – she is the ornament of my life. *Sei mora jivanera jivana* – I also consider her to be the very life of my life, the essence of my essential existence.

*Sei mora rasa-nidhi* – she is the source of all my ecstatic aspiration – the ocean of my ecstatic joy. *Sei mora vancha-siddhi* – the fulfilment of my inner aspiration is there. *Sei mora vedera-dharama* – the *Veda* has so much position and hold over the society but I consider that *Veda* inspires me only to accept the position of Rupa-manjari as the real meaning of the *Veda. Sei vrata, sei tapa, sei mora mantra-japa* – there is a fashion especially in the female society to accept many vows of different kinds, such as the *savitri-vrata*. Savitri performed that and is famous for her chastity. By her chastity she saved her husband from death. So, there are so many good ideals in the ladies of ancient times. *Sei vrata* - I have no other formal vow that I would like to take, other than that to Rupa-manjari. *Sei tapa* – so many penances have been practiced to achieve their desired end, but my penance is only for her. If I do that then I think I have finished all types of penances.

*Sei mora mantra-japa* – refers to those who engage themselves in *japa*, the repetition of particular spiritual sounds for the attainment of some auspicious end. *Sei mora dharama karama* – her service covers all sorts of engagements to discover and serve the holy purposes. In all phases I concentrate on her feet – to achieve the service of those feet. Everything will be – *yasmin jnate sarvam evam vijnatam bhavati, yasmin prapti sarvam idam* – all phases of life, all duties of life, yet I want only one point, the service of Rupa-manjari.

*Anukula habe vidhi, se pade haibe siddhi* – I only wish that the circumstances may be favourable, that the Controller of these worldly forces, may be propitiated by me. May He make arrangements in favour of such an attainment of life – if He desires then my fulfilment will be achieved. *Nirakhibo e dui nayane* – then what will be the effect if the administration becomes helpful to me? *Se rupa madhuri rasi, prana kuvalaya sasi* – then I will be allowed to have a vision of her beautiful figure, her movement and serving attitude. That will come in me. I will be connected, rather I will see her feet, and direction, and will do some service under her guidance. I'll be allowed to have a vision of her beautiful figure which is like the moon, just as the moon is the source of energy and beauty of the *kumuda*, the red lotus at night. Generally the sun helps the lotus and the moon helps the red flowers that we find in the pond, the *kumuda*, which flourishes by the moonlight and is of red colour.

The lotus gets energy from the sunlight. But here are rays from the moon. *Praphullita habe nisi dine* – because Narottam Thakur desires that the demand occur both day and night. So because here the moon is mentioned, this means that perhaps, the principle necessity is night for this *madhurya-rasa*. So the moon refers to the night sustaining agency. Here also *kuvalaya* is mentioned, not *kumuda*, which means a particular type of lotus. *Praphullita haibe nisi dine* – that will be encouraged and sustained both day and night by the ray of that beautiful figure. That will inspire me day and night in the service of Krsna's camp.

Then comes another stage, *tuwa adarsana ahi, garale jarala dehi* – so long as I am dispossessed of such association I can't tolerate it any longer. After attaining these things I consider it to be my own home, but why was I forced to remain out of my home? Your separation feels as if a serpent has bitten me and my whole life is disturbed by the pain of the serpent's poison – that is your separation. *Cira dina tapita jivana* – for a long time I have undergone this pang of separation from you, my mistress.

*Ha ha rupa koro daya, deho more pada chaya, narottama laila sarana* – now I come to your feet. Please grant me a permanent service in your camp, I am taking refuge under you. I have no other alternative. I fully surrender unto you and you should give me permanent service in your camp. Without this it is not possible to go on with my life.

**Rupanuga Sampradaya**

What is this *rupanuga-sampradaya*? Mahaprabhu named this, the *rupanuga-sampradaya*. The first disciple of Mahaprabhu is Rupa Gosvami, although Rupa Gosvami took his formal initiation from Sanatana Gosvami. But Mahaprabhu met Rupa first, and later met Sanatana. So, Rupa-Sanatana, and not Sanatana-Rupa. Sanatana was originally the elder of the two brothers. But we refer to Rupa-Sanatana, because the first recognition of Mahaprabhu was received by Rupa.

Now, what is the real meaning of the *rupanuga-sampradaya*? You are to mark it very attentively. *Madhurya-rasa* is the total *rasa*, and the most intense of all *rasas*. It is all-accomodating. Twenty-four hours engagement of service with Krsna is only possible in *madhurya-rasa*. And there is the possibility of tiredness in *rasas*, other than *madhurya-rasa*. Sometimes the father or mother may think, "I am too tired, I shall make arrangements a little later." But in *madhurya-rasa*, there is no such reaction.

The differences between Rupa-manjari and Lalita-sakhi are of course things of the very highest order. We should not have the audacity to enter into these subtle points without proper guidance. When Radha-Govinda are privately in union, the *sakhis* of the higher order do not approach that place, but the *manjaris* can go. The junior *sevakas* can go to perform any service necessary there, due to their lesser age. They are allowed, but the higher friends of Radharani keep some respectable distance. So, when Radha-Govinda are alone in union, the highest quality of *rasa* is to be found in their *lila*, and that is approachable by the juniors. That is for the *manjaris*, not for the *sakhis*. So, the highest attainment is to be located in Rupa, the leader of that junior group who has the advantage of the special service in that stage. So, *rupanuga*. Wherever we are, we shall have to accept that this is the acme of our fulfilment.

**Rupanuga-sampradaya Goes to the West**

Our Guru Maharaj was always *rupanuga, rupanuga, rupanuga – raganuga*, and then *rupanuga*, in particular. Generally *raganuga*, and then particularly *rupanuga*. That is our *parivara*, identification, our nature. Bhaktivinod Thakur says, "I run to get admission under the administration of Rupa Gosvami." Who runs? He who has got such aspiration – he runs to become enlisted in the group of Sri Rupa – one who has such sort of prospect. And that will be the highest attainment of our fortune

– Raghunath Das Gosvami has declared it. And still now, that is the highest point of one's achievement for the whole Gaudiya *sampradaya*. Raghunath Das Gosvami is the *acharya* of our highest necessity, our ultimate aim – he is the *prayojana-acharya*. By the grace of all of you, and by the necessity, Prabhupad has dragged these things from me, and I cannot but remember that he wanted me to go to the West.

Now, our talks are going to the west by the grace of Bhaktivendata Svami Maharaj. Kali Das says in the *Raghuvamsa* when he is describing the dynasty of Raghu, in which Lord Rama appeared: "I am a man of small literary experience; so many stalwarts have sprung from that great *Raghu-vamsa*, and I am going to describe them with a meagre attempt at poetry?"
Many *slokas* of Kali Das are devoted for this purpose.

*gthava krtavardhare, granthe 'sminn purva suribhih*
*mano vajra samuthena, sutresye vastune gatih*

"The previous renowned *kavis*, poets like Valmiki Muni and Srila Vyasadeva, have given a description of *Raghu-vamsa*, and they have made the path of entering into that sacred description easy. How is this? In a necklace of jewels, the jewel is a hard thing – the thread cannot pierce it, yet the iron needle drill has already made a hole through it, and now the thread is easily passing through."

Bhaktivedanta Svami Maharaj was like a *vajra*, a powerful drill, the hard thing has already been pierced by him, and like a thread, I am passing through that. He was so great and so simple at the same time. Anyhow, Mahaprabhu and our Gurudeva have achieved through him a tremendous and inconceivable thing. One godbrother could not tolerate all these things. But the other day, when coming from Mayapura, that *sannyasi* said, "It is *acintya* – inconceivable." He did not want to give recognition, but from his mouth, the word came out, that, "What Bhaktivedanta Svami Maharaj did, that is *acintya*: it is inconceivable." So, it is divine. It is inconceivable what he has done, what Nityananda Prabhu, what Baladeva did through him, that is inconceivable.

*Rupanuga* has been considered to be the highest attainment of the Gaudiya Vaisnava school. Bhaktivinod Thakur has written *Rupanuga-bhajana-darpana*, a small poem found in his *Gita-mala*. Here, he has made it clear what should be our aspiration.

So with that highest ideal in our heart we will go and externally will ask people to join Krsna consciousness. All other attempts are futile in the world – all are temporary and reactionary, so join Krsna consciousness! Mahaprabhu gave it to us and in this, the modern age, Bhaktivinod, Bhaktisiddhanta Prabhu, and especially in the west, Svami Maharaj, preached this Krsna consciousness, which has such depth. The deepest concern in our innermost life is such.

We are of this nature – it may not be accessible or approachable for everyone, but in general this is Krsna consciousness, this divine love. The Absolute Lord is the Lord of love and we can live in His family – such a prospect and hope we have been given and we should try and approach this in a scientific way. This is not an analogy, this is not hearsay, this is not imagination – you come and try and feel and get. It is a gradation, step by step – you should try to attain it. It can be attainable but it has its proper method and we have to try through that method. Everything requires a method, and in every formal education there is a step by step process. If I go for the visa, there is also a method. *Pranipata, pariprasna, seva* – in this way we can go. This is the up-going current and not the captu-

ring of the lower things – this is the capturing of the higher. So the process is different – only by surrendering can we make our progress towards that higher reality.

**Pranam of Bhaktisiddhanta**

*Rupanuga-dhara – dhara* means line, lineage or current. So *rupanuga-dhara* means the current of pure love that is coming through Sri Rupa Gosvami and his predecessors who are also of such a calibre. But he is the central figure. His position has been connected and scientifically arranged and through him it is passing. According to Mahaprabhu's advice, Rupa Gosvami has been given the scientific form of that current. We are followers of that which is passing through him to this side. We want to take bath in that stream, and following that stream we want to go up.
I have also written a poem about Prabhupad, a *pranam-mantra*.

*gaude ganga-tate nava-vraja-navadvipa tu mayapure*
*sri chaitanya-matha-prakasa-kavaro jivaika-kalyanadhih*
*sri siddhanta-sarasvatiti-vidito gaudiya-gurvanvaye*
*bhato bhanuriva prabhatagagane rupanugaih pujitah*

"That great personality who resides in Gauda-desa on the banks of the Ganga in Navadvipa, which is new Vrndavan and is known as Mayapur, has manifest Sri Chaitanya Math and is the only person concerned with the real welfare of the living entities. He is known as Sri Bhaktisiddhanta Sarasvati who is in the succession of *Gaudiya gurus*; resplendent as the sun in the morning sky, he is worshipped by the followers of Sri Rupa Gosvami."

*Gauda-ganga-tate nava-vraja navadvipe tu mayapure* – in Bengal (*Gauda-desa*), on the banks of the Ganges, which is identified with Vrndavan, there is a new Vrndavan or secret Vrndavan – Gupta-Vrndavan. *Mayapure* – in the village of Mayapur. *Sri chaitanya-matha-prakasa-kavaro, jivaika-kalyanadhih* – only for the benefit of the *jivas*, he established Chaitanya Math in Mayapur. *Sri siddhanta-sarasvatiti-vidito gaudiya-gurvanvaye* – in the lineage of the Gaudiya Vaisnavas his name is Bhaktisiddhanta Sarasvati. *Bhato bhanuriva* – he shines like the morning sun. *Prabhata-gagane rupanugaih pujitah* – and is worshipped by the followers of Sri Rupa Gosvami. Bhaktisiddhanta Sarasvati came and established Chaitanya Math on the banks of the Ganges in Mayapur, in Gauda-desa which is a similar facsimile of Vrndavan. He did this in the name of the *guru-parampara* – Bhaktisiddhanta Sarasvati shines like the morning sun and is worshipped by the followers of Rupa Gosvami – *rupanugaih pujitah*.

*Suryopasana* (worship of the sun) is done by Radharani – Radharani is a worshipper of Surya outwardly. All the true followers of Rupa Gosvami surround him with their veneration and worship him with various items. *Rupanuga janera jivana* – it is written in Prabhupad's own language, in the *guru-parampara*:

*mahaprabhu sri chaitanya, radha-krsna- nahe anya*
*rupanuga janera jivana*

Mahaprabhu Sri Chaitanya, Who is none other than Radha-Krsna combined, is the very life of the section known as the *rupanugas. Visvambhara-priyankaran, sri svarupa-damodara* – the very fa-

vourite of Visvambhara, Mahaprabhu, is Svarupa Damodara and, *sri gosvami rupa-sanatana* – and those Gosvami brothers known as Rupa and Sanatana. Their names were given by Mahaprabhu Himself. *Rupa-priya mahajana, jiva raghunatha hana* – then, the favourites of Rupa were Jiva and Raghunatha and, *ta'ra priya kavi-krsna-dasa* – the next is Krsna Das Kaviraj, the writer of *Chaitanya-charitamrta*. He is connected to Raghunath. *Krsna-dasa priya-vara, narottama seva-para* – though Krsna Dasa's *guru* was Lokanath, Prabhupad saw that the *dhara* (the current), flowed from Raghunath to Krsna Das to Narottam Thakur. From Narottam Thakur a similar current – *ya'ra pada visvanatha asa* – then it came to Visvanath, then Baladev, then Jagannath, then Bhaktivinod Thakur. In him, he could trace that same current of the same high quality in Bhaktivinod Thakur. And then Gaurakisor Das Babaji Maharaj also had it. Then he wrote, "I have the eternal aspiration to serve the holy feet of Radharani."

*sri varsabhanavi-vara, sada sevya seva-para*
*ta'hara dayita-dasa nama*

And that servant's name is Dayita Das. *Ei saba hari-jana* – "I am trying to do service to this lineage to satisfy Guru, Gauranga and Radha-Govinda." In this way he is giving the knowledge of his position there.

**Not Teaching Raganuga-bhakti**

*Pujala raga-patha gaurava bhange* – that is the motto of our Guru Maharaj. That is the property of our Gurudeva, and we are serving that from one step lower. But we must be conscious of the fact that the real wealth of my Gurudeva is *raganuga-bhakti*. That is our aim. "But I am not particularly fit. I am to acquire my fitness for this aim by the servants of those that are within *raganuga-bhakti*. I pray one day I will be able to reach that standard." This should be our attitude, and if we think we are quite fit, then that is faulty. That progress will be indirect, not direct. Mahaprabhu says – *na prema gandho'sti darapi*. "There is not a drop of real *raganuga-bhakti* within Me. That is infinite, that is an ocean. My attempt is a sham. It is artificial." He is blaming Himself in such a way – but from the background it is known that *raganuga-bhakti* is filling Him up, capturing Him wholesale.

*Raganuga-bhakti* is the very life of *prema*, the internal, irresistible attraction for service to Krsna. It is continuous, not calculative of any gain or loss. We are to pray for that. It has come in such an irresistible way and captured us. As the ocean plays with a straw, it shall also play with me in that way. That is *bhakti*. That is *raganuga* – that *prema* is an ocean of love. You will have no initiative at all – but that is not a curse, that ocean is a cosmos. Harmony is there, and we are all in His hand. *Yoga-maya* is making arrangements for all these things. We must look with a feeling of helplessness – we shall feel the emanation of the loving service, *prema* – love divine.

I am not teaching *raganuga-bhakti,* but I am making it clear that it is our goal. We must have that on our head – *pujala raga-patha gaurava bhange*. We are worshipping this and our highest aim is *raganuga-bhakti*. With that object in mind we are doing work here in this world.

**Raganuga**

The different stages of development, *sambandha, abhidheya,* and *prayojana*, are also different stages of devotional service, like *vaidhi-bhakti, raganuga-bhakti* etc.
In *vaidhi-bhakti*, we generally see the constitutional position of the Master, the Master of the world. He is in cooperation with us, and we are guided by some law – that is Narayana in Vaikuntha. "This is a good thing, I get some special pleasure by His service. The *sastra* also encourages me to do this." This sort of conclusion is held by the servitor in *vaidhi*. There is some awe, grandeur, and some apprehension that I may not do my service correctly – it is calculated devotion and calculated service.

But in *raga-marga* one's service is spontaneous and automatic. "I am helpless – I can't resist doing it." That service is fully dependent, just as in the inner workings of the body, there is some voluntary action, and some reflexive involuntary action.

It is involuntary that when we eat something, the process of digestion is automatic – I can't assist it. Without my consciousness the work is going on. So in *raga-marga*, it goes on without our calculated faculty – our voluntary faculty does not have much scope there. It must follow this internal, spontaneous energy which works there. Those in *raga-marga* cannot live for anything but to do their service. That is the position there. But it is not measured or calculated – it is automatic and spontaneous.

And in Vaikuntha, the *sambandha* is Narayan. We are rendering service, we are His servants, and He is our Master of everything.
But in *raganuga*, it is not that He is our Master. Sometimes Krsna's friends are climbing on the shoulders of Krsna and sometimes even giving a slap to Krsna. Sometimes Krsna is carrying them or climbing on their shoulders. They feel that they are very equal with Krsna in their *sakhya-rasa* relationship. In *vatsalya-rasa*, Yasoda thinks, "He is of lower capacity than mine and I must look after His welfare. He is destroying my things, I must punish Him." Such an attitude they have with the real Master in *raganuga*. This is arranged by *Yogamaya* to give real and better pleasure to Krsna. Not master and servant, but lover and beloved, in this way. That is the main thing there.

**Raganuga-sambandha**

In *sambandha-jnana* one can also achieve the *raga-marga* devotional service. *Sambandha* means, "Who am I? Where am I? What am I? I want a proper relationship with the environment." That is *sambandha* concern. He is my paramour, He is my son – in this way, it is as if it is in the mundane world. That is *sambandha*.

It is transcendent and this is the mundane – this is the distinction, they are the opposite. But they appear almost in the same way. The adjustment is very similar – it is very, very similar with this mundane world. But that is the highest and this is the lowest. This is self-centered and that is God-centered. That may seem self-centered and here it may feel that I am God-centered by my imagination. But there they are really God-centered but they think they have their self-interest. That is the position.

**Raganuga-abhidheya**

In the spiritual realm they do not recognize *abhidheya. Abhidheya* means that, "I just want to satisfy my friend Krsna, by playing, or by supplying some peacock feathers. I want to satisfy Krsna. Please take this!" In this way, that is their *abhidheya*. The *abhidheya* has become the objective. That is local *abhidheya*, the activities according to the relation between them. That is *lila*, pastimes. Because they have attained their goal, the train-fare is not necessary! They have reached the goal. And there, if you want *abhidheya*, that is a local transaction, according to the local necessity of that position. That may be *abhidheya*, but they have attained their goal, and they are not passing through any way or road. They have reached the road already, and they have obtained their desired position. There, *abhidheya* means transaction – transaction in the perfect stage. You may call it *abhidheya* but actually *abhidheya* is finished – in the sense of what is applied here, that is to make a journey from one place to another. That is finished when we reach there, but it is in the form of a remedial transaction.

It may seem to be *abhidheya*, but it is not in the sense of a means to an end. The end is already attained, and we are already engaged in *lila* automatically, designed by Yogamaya.

**Raganuga-prayojana**

And *prayojana* is also immediate. "I want to satisfy, by my presentation, by my service." That is an immediate necessity. In the attained stage, *prayojana* is addressed to each *lila*. *Sambandha, abhidheya, prayojana* – when the *prayojana* is in my hand, and the *sambandha* is established there along with my eternal and permanent relationship with Him – that is *abhidheya*. When I was far away, I had a general idea of what He was. Then when I came closer to that side, that is *abhidheya*. When I get that vision and attain their *krpa*, that is *prayojana*. My internal satisfaction is there. In a friendly circle, the two parties of Krsna and Balaram are fighting with each other. And in that fighting, they are feeling satisfaction, that they are achieving their object of life to the fullest extent, their fullest satisfaction. There is a mock fight between their parties.

Once Balaram gave a slap to Krsna, Who complained to Mother Yasoda, "My elder brother has beaten Me, My mother." Balaram was very much put to shame, after going a little distance away, He said,
"Yes, I did slap You, My affectionate brother, but should You complain to mother about that? Does it behoove You?"
"I ran to get some affection from My mother."
"Why did you put Me in such an awkward position by telling her this."
That is the *lila*. Krsna is doing this to see the position of Balaram. That is also in a mood of enjoyment, the service of Krsna. These appear as ordinary things, but the type of bliss which They enjoy is quite different and perfect. We can conjecture somewhat, according to our degree of surrender – we can have a deeper view into that, according to the degree of *tadekatma-rupa* – how much we are of common interest with Him. That will help us to understand the reality underlying all these things.

**Bhaktivinod's Vision of Raganuga-bhakti**

In *Chaitanya-siksamrta* and *Jaiva-dharma*, Bhaktivinod Thakur has written about *raganuga-bhakti.* It is originally written about by Rupa Gosvami under the instruction and inspiration of Mahaprabhu – in *Bhakti-rasamrta-sindhu* and especially in *Ujjvala-nilamani*. The highest position is shown in *Ujjvala-nilamani* and the lower position of *raganuga-bhakti* has been given in *Bhakti-rasamrta-sindhu*. This has been translated into Bengali by Bhaktivinod Thakur in his own way – in *Chaitanya-siksamrta, Jaiva-dharma,* and in many other places.

That will be our object – we must not think that we are qualified fully for that. It is such a precious thing – *siva virinci vanchita vedam*. Brahma, Siva, and all the higher candidates aspire after this, but have not obtained it. In a poem that I composed about Bhaktivinod Thakur, I have mentioned *sri-radha-pada-sevanamrtam aho* – that is the nectarean service of Sri Radhika – Radharani. "Oh, very wonderful! You, Bhaktivinod Thakur, are the master to deal with that nectar."
*Varam imam padabja-mule bhavat-sarvasvavadhi-radhika-dayita-dasanam* – the highest thing of pure aspiration, the highest will of your heart is *radhika-dayita-dasa* – the exclusive servitor of Sri Radha, Dayita Das, our Gurudev. You please help me, that he may sanction and grant my admission within his group. *Gane ganyatam* – you can recommend me, to enter into the group of Dayita Das, our Guru Maharaj – Varsabhanavi-Dayita Das.

**Always through Radharani**

The *sakhis* always want to unify Krsna and Radha and therein lies their inner satisfaction. Always through Radharani – they are so pure. The standard of purity is such that they sacrifice their own connection with Krsna and they all centralize for the highest point which can give maximum satisfaction to Krsna.

So within the highest attainment, getting direct association with Krsna, they are so eager to seek the satisfaction of Krsna that they do not rush to present themselves directly before Him. Krsna's satisfaction receives the highest concentration and whomever can perform it, the *sakhis* help them – this is their intrinsic nature. We shall try to aspire to take shelter of them – that is the highest attainment found in the *sannyas-mantra*.

The real potency is in Vraja – that is the dedicating Moiety towards Krsna. Direct connection is there, and indirectly with Krsna through Her – this is Radha's position. This is particular in the *sannyas-mantram.* In other *diksa-mantras*, there is direct connection with Krsna – in the *sannyas-mantra*, our spiritual connection with Krsna – in the *sannyas-mantra*, our spiritual connection is shown towards the *gopis*. That is *radha-dasyam* – that is above *krsna-dasyam*. The inner meaning of the *sannyas-mantra* is *gopi-dasyam*.

**Sannyas-mantra**

It is purely in *madhurya-rasa – gopi-bhavasraya*. In this *mantram* we find the main current, if we desire to be directed towards *madhurya-rasa*. Other *rasas* give partial representation, but *madhurya-rasa* contains all *rasas* – the *vatsalya, sakhya, dasya,* and *santa* – everything is included there.

It represents the whole – and others are partial representations. Everything is good in its own position.

Still from the absolute consideration and from the line of our *guru-parampara* and *mantram*, analytically we see very plainly that it is all pertaining to *madhurya-rasa*. To be adjusted fully in the family of Krsna, generally we have to transform ourselves according to the principle of satisfying Krsna. Then when that is finally done, we will be adjusted in the different serving sections according to our inner taste, in a particular group, in a particular way.

Our *guru* is Radharani and our *mantras* are within *radha-dasyam*. Especially the *sannyas-mantra* – *gopi-bhavasraya* clearly means that you take shelter in the service of the *gopis*. We must throw ourselves in the ocean of ecstasy represented as Krsna. After that, in the *sannyas-mantra*, we shall cast our faith in the shelter and the service of the *gopis*. The *sannyas-mantra* means this, the *mantra* is there, *guru-parampara* is there, they are all indicating our course towards *madhurya-rasa*.

This *mantram* is given either to a *sannyasi* or to a *babaji* – the fifth *asrama*. Both of them are given the *mantra* of the same nature. The inner meaning of the *mantra* which is given at the time of *sannyas* indicates not only *krsna-dasyam* but there it is mentioned about *radha-dasyam* – that shows us the direction – your direction, your goal is that side. That is the meaning of the *sannyas-mantram*. According to our progress we will be able to understand this in the future. The speciality there that is in the *mantra*, received at the time of *sannyas*, is given in a nutshell hereby.

One of my godbrothers, Srauti Maharaj, once asked me what was the meaning of that *mantra*. He thought that it referred to Mahaprabhu, and asked me to put this question to Guru Maharaj. He did not do it directly but he asked me, "You ask Prabhupada," and I did so. Prabhupad with some emphasis told, "No, it is not directed to Sri Gauranga but it is directed toward the *gopis*." He gave the explanation of the *mantra* in that way, and I also conveyed it to Srauti Maharaj, "Prabhupad told like this and your suggestion is cancelled."

These things are mysterious to us at the present stage, and give a vague idea that we are to start in this direction and march towards our highest goal. Of course, it is most laudable that we have come to such a high ideal. But to have understood what is the real ideal does not mean that we have reached it. We must be careful there, in our journey – we must not be fooled. Do not think, no one can fool you. We must be very careful in our journey, as there are many things to hinder our progress.

In this advanced stage I shall aspire not particularly for Krsna, but for the mistress of a particular department where my service will be most suitable – that I may be engaged in general in that *madhurya-rasa* service. I am seeking the help of Krsna to gain entrance into a particular department, under the charge of the leader of that department – henceforth my aspiration will be to cast myself wholesale to their disposal for the shelter of my mistress. *Asraya* means that I am inclined to throw myself to the aspiration of such an attainment under the departmental head, not directly under Krsna – because it is mentioned in the scriptures that the *sakhis* have no aspiration for direct union with Krsna, that is their nature. They consider themselves to be branches and the duty of the branches is to give supply to the trunk. So the central trunk is considered to be Radharani and the *sakhis* are so many branches, and their intrinsic nature is such that they don't want direct union with Krsna for themselves.

**Bhaktivinoda's Unique Gift**

We can also appreciate to a certain extent that this was the inner tendency of Bhaktivinod Thakur. When I wrote my prayers to Bhaktivinod Thakur, Prabhupad appreciated it very much. When I presented these *slokas* to Prabhupad in Darjeeling, Srauti Maharaj was also present there. Prabhupad read these stanzas very happily and pronounced them in a very happy style. He appreciated the poetry, the theological augmentation (poetical decoration), and ontological augmentation.

*lokanam hita-kamyaya bhagavato bhakti-pracaras tvaya*
*granthanam racanaih satam abhimatair nana-vidhair darsitah*
*acharyaih krta-purvam eva kila tad ramanujadyair budhaih*
*premambho-nidhi-vigrahasya bhavato mahatmyasima na tat*
*(Bhaktivinoda-viraha Dasakam – 6)*

What you, Bhaktivinod have done in general, Ramanuja, and other great *acharyas*, scholars, they have also done it. But your greatness, and nobility transcends that – you went higher. Where?

*yad dhamnah khalu dhama caiva nigame brahmeti samjnayate*
*yasyamsasya kalaiva duhkha – nikarair yogesvarair mrgyate*
*vaikunthe para-mukta-bhrnga-carano narayano yah svayam*
*tasyamsi bhagavan svayam rasa-vapuh krsno bhavan tat pradah*
*(Bhaktivinoda-viraha Dasakam – 7)*

Prabhupad also appreciated the gradations in this verse – *yad dhamnah khalu dhama caiva nigame brahmeti* – what is Brahman given by Sankara. Then, what is Paramatma of the *yogis*. Then, what is given by Ramanuja – Laksmi-Narayan, that is the highest course in all of them. But you, Bhaktivinod, have come so far, so high, to show Krsna consciousness, after passing and eliminating them. What is Brahman as generally conceived by the so-called theist? *Yad dhamnah khalu* – that is only the halo of the spiritual world. The halo of the spiritual world has been called Brahman in the *Vedas* and Sankara and his followers say that is the ultimate – the halo of the spiritual cosmos is an impersonal halo.

And what is Paramatma, what the *yogis* are running after? *Yasyamsasya kalaiva duhkha-nikarair* – with great pain and penances, they are trying to find out the all-apprehending and all-permeating principle within. What is His attitude? Residing within, He guides the thing, the Paramatma – *yogesvarair mrgyate*. That is the part of the part of the part of Narayana, that Paramatma.

And Narayan Himself is in Vaikuntha – *vaikunthe para-mukta-bhrnga-carano narayano yah svayam* – Narayan, Whose part and Whose halo is all this, along with the liberated souls, many of whom are engaged in busy service of that Great Entity. *Vaikunthe para-mukta-bhrnga-carano narayano yah svayam, tasyamsi bhagavan svayam*. He is *vilasa*, and we are to aspire and enquire after the very source of Narayan.

In following the quality and intensity of the *rasa*, we are to further approach the higher level, and there we can find Krsna – *svayam-bhagavan*. You, Bhaktivinod Thakur, can give that to us, you are so great. By your grace, crossing the concepts of Sankara, Patanjali, Ramanuja and others, we are

allowed to go further, higher, to Krsna-loka – *sarvachintya-maye paratpara-pure goloka vrndavane* – which we find this *jnana-sunya-bhakti* of the *gopis*. There, we will find *krsna-lila*.

**A Passport and Visa to Vrndavan**

You, Bhaktivinod Thakur, can give us the passport, or visa for that land of Vrndavan, where the inconceivably beautiful damsels, the *gopis* reside. There, in those pastimes, Krsna is giving Himself fully at their disposal. Krsna has given Himself wholly to their simplicity, plainness, beauty and love. That, you can give us. You can take us to that layer, you Bhaktivinod Thakur – your writings, your advice, your grace, can take us so high.

*sri gauranumatam svarupa-viditam rupagrajenadrtam*
*rupadyaih parivesitam raghu-ganair asvaditam sevitam*
*jivadyair abhiraksitam suka-siva-brahmadi-sammanitam*
*sri-radha-pada-sevanamrtam aho tad datum iso bhavan*
*(Bhaktivinoda-viraha Dasakam – 9)*

Not only Krsna in His *rasa-lila*, but something more you have given us. What is that? *Sri-gauranumatam* – that which is granted by Gauranga Himself, Radha-Govinda combined. He has granted *svarupa-viditam*, and the quality of that gift is only understood fully by Svarup Damodar. *Rupagrajenadrtam* – the great Sanatana, the elder brother of Rupa, the *sambandha-jnana acharya*, fully appreciated this gift and *rupagrajenadrtam* – Rupa Gosvami himself imbibed the inspiration from Mahaprabhu by transmission, and *sakti-sancara* – he himself distributed that *raga-rasa*, that love divine. *Parivesitam raghu-ganair asvaditam* – and Raghunath has tasted it fully, and developed it. *Jivadyair abhiraksitam* – and Sri Jiva and Baladeva, they have protected it, given protection to that gift with scriptural knowledge.

That it is the conclusion of all the revealed scriptures. They have proved it in connection with other *sastras* also. That it is not a whimsical statement, it has connection with other existing spiritual scriptures, which in various ways are pointing to this. They do not express this directly but other scriptures are giving suggestion to this *Bhagavata* truth. What is this truth?

Brahma, Siva, and Uddhava are only hankering and searching but have not found it. Such a thing is *radha-dasyam* – the service of Sri Radhika. And you, Bhaktivinod Thakur, are in a position to distribute that highest nectar of our *sampradaya* to one and all. You are so great – your position is so dignified. The comparative position of Bhaktivinod Thakur amongst all other *acharyas* is mentioned here, and this is proved in a theological and ontological way.

Prabhupad was very much satisfied with the critical, scientific, spiritual development, and also its poetic beauty. Always he expressed his satisfaction with this and was very much pleased to find this *siddhanta* in my *sloka*. And he expressed this also – that it is properly given in this *sloka*. He said that, "Bhaktivinod Thakur wrote this through you (Sridhar Maharaj)," that was the opinion of Prabhupad. And to someone he said that, "Yes, what I came to give to the world, it is there, I am leaving it for the world." And he told to me, "You have written in a very happy style." He was highly pleased with this, finding that, what was the real necessity, it was expressed properly. So far as we un-

derstand, this is the aim of our life, wherever we are – we understand that our mark must be towards this.

Fortunately we have within us the capacity to understand and write about such things – *madhurya-rasa, parakiya, rupanuga. Krsna-bhakti* is a departmental thing, so *radha-dasyam* is another thing – a department within a department. It is *rupanuga*. The *acharya-parampara* is in that way – its direct concern is with this. The consorthood of the Supreme Entity (*madhurya*), has been delivered by Mahaprabhu and gives support to *dasya, vatsalya*, and *sakhya*.

*anarpita-carim cirat karunayavatirnah kalau*
*samarpayitum unnatotjjvala-rasam sva-bhakti-sriyam*
*harih purata-sundara-dyuti-kadamba-sandipitah*
*sada hrdaya-kandare sphuratu vah saci-nandanah*
*(Chaitanya-charitamrta Adi 1.5)*

"May the Supreme Lord who is known as the son of Srimati Sachi-devi be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love."

*Anarpita carim cirat* – that which has never been distributed before, so perfectly and so clearly, was not distributed in ancient times. I found this *sloka* in the *Bhavisya Purana* written by Vedavyasa. The *Bhavisya Purana* was published in Sanskrit and I found a copy in Madras. We found three chapters in *Bhavisya Purana* dedicated to Mahaprabhu Sri Chaitanyadeva. There also we found the names Rupananda and Jivananda mentioned – Jiva Gosvami's name has been given as Jivananda, and Rupa Gosvami's name has been given as Rupananda. And Mahaprabhu's preaching centre has been given as Santipura, so there is some difference. A discussion between Ramanuja and Madhvacharya with Mahaprabhu on the Vaisnava ontology is also mentioned there in the *Bhavisya Purana*, though historically it is not possible.

But as Bhaktivinod Thakur has shown in his *Navadvipa-dhama-mahatmya* – these Vaisnava *acharyas* came in the subtle world, not in the physical world. Madhvacharya came to argue with Mahaprabhu and establish his *dvaita-vada*. Ramanuja also came to argue with his *visistadvaita-vada*. But Mahaprabhu answered in a mystical way – in such a way that they were struck dumb and went away in silence. This is found in the *Bhavisya Purana*. Mahaprabhu only spoke this mystic *sloka* (*anarpita carim cirat*) and they were silenced. This has also been discussed in *Jaiva-dharma* by Bhaktivinod Thakur.

*Anarpita carim cirat* – that which has never been given before is *radha-dasyam*, the most secret object. The fulfilment of our life is there, because the intensity of Radharani's service has no parallel. When that sort of service comes in connection with Krsna, the quality and quantity of *rasa* from the *akhila-rasamrta murti* is drawn in and is used in such a beautiful and noble way. That is not to be found anywhere and everywhere. To those that are in that camp, the taste of the *rasa* – not simply *madhurya* – but particularly that of *parakiya*, is superior both in quality and quantity, especially quality. And if you want to have a taste of that type of *rasa*, which only Radharani can enjoy, you have no other alternative. That sort of *rasa* attracts Radharani so much that the higher quality of the

*rasa* must be there. And if you want to taste even a particle of that standard of *rasa*, you will have no other alternative but to get service in that camp. This is quite reasonable.

**Radha-dasyam**

Raghunath Das Gosvami boldly declared that *radha-dasyam, radha-kainkarya*, is the highest end. There is *radha-dasyam*, or *yasoda-dasyam* in *vatsalya-rasa*, or *nanda-dasyam* – service to the leader of every camp, the highest leader, that should be our real concern, the point of our attention should be there. If we serve in this way we will gradually come to Rupa, the leader of the younger servitors. And this has been clearly explained in Das Gosvami's *sloka*:

*asa-bharair-amrta-sindhu-mayaih kathancit*
*kalo mayatigamitah kila sampratam hi*
*tvam cet krpam mayi vidhasyasi naiva kim me*
*pranair vraje na ca varoru bakarinapi*

With that hope I am somehow passing my days, flagging my days, dragging my life through these tedious times only for that hope. That hope is sustaining me, the nectarine ocean of hope is attracting me and sustaining me. Somehow I am dragging my days to my only safety. Otherwise, I have lost the direct association of Mahaprabhu, Svarup Damodar and so many other great souls, and still I am living. Why? I have a particular ray of hope. And the prospect and quality of my hope is very great and high. But my patience has reached its end. I can't endure it any longer. I can't wait. I am finished. I can't wait any more. At this moment if You do not show Your grace to me, I am finished.

I shall lose the chance forever. I shall have no desire to continue my life. It will all be useless. Without Your grace, I can't stand to live another moment. And Vrndavan, which is even dearer to me than my life itself – I am disgusted with it. It is painful; it is always pinching me. What to speak of anything else, I am even disgusted with Krsna. It is shameful to utter such words, but I can have no love even for Krsna, until and unless You take me up within Your confidential camp of service. Such a charm I have come for. I have seen the clue of such a charm within the service of Your camp. Without that, everything is tasteless to me. And I can't maintain my existence even in Vrndavan. And even Krsna, what to speak of others, has no charm for me.

Das Gosvami is appealing to Radharani, "For a long time I am cherishing the hope, this sweetest hope, *amrta sindhu mayi*, my *asa* (hope) is compared with the ocean of nectar. From far away I am fostering such a hope, that I shall get the privilege of serving You."

"I am dragging myself on with this infinite and sweet hope of serving Your divine feet. But now, I think I have come to the end of my hope. No longer can I contain myself. No longer can I live. I cannot breathe any more. Oh my Mistress, I have reached the last circumference of my hope. If You won't be satisfied with me and accept me, then I can no longer sustain my life. I have dragged to the last moment of my life – to the final conclusion. Of what use is this Vraja, what is the use of my life, if I cannot reach this, the sweetest goal of my dream? What is the use of extending my life any further? Dragging, dragging, dragging on my life – what shall I do with this great Vraja-dham of such a renowned acquaintance?"

"Oh, One with the most beautiful feet, what should I do with Krsna? I don't want Him. You will serve Krsna, You have that capcity, it is natural for You, and if I serve You, that service may pass through You to Krsna, and that will be the highest attainment of my fortune." Das Gosvami declared this. And to this day, that is the highest point of our achievement for the whole Gaudiya *sampradaya*. This hope has been accepted to be the highest end of our life, *radha-kainkarya, radha-dasyam*. When Guru Maharaj used to come to this *sloka – asa-bharair-amrta-sindhu-mayaih* – he would explain it with full emotion, sometimes with tears in his eyes. He became like a phantom. He used to explain this *sloka* amongst a select few disciples. When doing so, we could trace that he was quite at home.

**Radha-kunda**

First, we may be attracted by the highest peak of the Himalayas. Then when approaching, we see so many other beautiful peaks. At first we are attracted by Krsna in general, then we come in contact with a proper Vaisnava according to the necessity of our innate nature. In this way we progress, from Mahaprabhu to Svarup Damodar, and with permission of Lalita we come to Rupa, and at the point of Rupa, that is the place of our highest attainment. This has been shown in the *lila* of Das Gosvami Prabhu.

*tvam rupa-manjari sakhi prathita pure 'smin*
*pumsah parasya vadanam na hi pasyasiti*
*bimbadhare ksatam anagata-bhartrkaya*
*yat te vyadhayi kim u tac chukka-pungavena*
*(Vilapa-kusumanjali 1)*

"Oh friend Rupa-manjari, although you are a famous and important person in this town, still you cannot see the face of the Supreme Personality of Godhead standing before you. Your husband is not here, and yet there is a mark on the bimba fruits of your lips as if someone has bitten them. Did a great parrot bite them?"

*Sri rupa-manjari sakhi prathita pure 'smin* – these are the *slokas* written by him, and he has been accepted as the *acharya* of *prayojana-tattva*. That which is our highest necessity is in his hand. But the whole thing must be approached with the mood of divinity from the plane of dedication and not of enjoyment. This spirit of pleasure and enjoyment must not enter, otherwise that will keep us down in this plane of mundane relativity. Divinity reaches its zenith to the extreme with Sri Rupa-manjari.

*vaikunthaj janito vara madhupuri tatrapi rasotsavat*
*vrndaranyam udara-pani-ramanat tatrapi govardhanah*
*radha-kundam ihapi gokula-pateh premamrtaplavanat*
*kuryad asya virajato giri-tate sevam viveki na kah*
*(Upadesamrta 9)*

The highest place of our service is at Radha-kunda, as expressed by Rupa Gosvami. Up to his last days he used to stay there in the highest sweet connection of *kunda-lila* of Radha-Govinda. It has been preached by other *acharyas* that *radha-kainkarya* (*dasyam*), is the acme of our object of life, it

is allowed by the grace of the Almighty. In his last moments, when he was about eighty, Raghunath Das was crawling on the banks of Radhakunda calling, 'Radhe, Radhe, Radhe,' in a half-mad state.

**The Name of Radha**

Sukadev could not say the name of Radharani when he was speaking *Bhagavatam* in that scholarly assembly, so there is no mention of Radharani's name there. Jiva Gosvami has given the explanation that the scholarly section could not appreciate that higher form of *parakiya* love – they were scholars, but not a higher type of devotee. So Sukadev did not want to take the name of Radharani in that assembly of scholars, who would fail to appreciate the *parakiya rasa seva* – the service of Radharani and the *gopis*. Their service is of an absolute type, which is not under any law or regulation, either social or religious. It is the complete unconditional surrender towards Krsna, which is the highest position. So much risk to serve Krsna with a whole heart is found there. So Radharani's name could not be taken in the scholar's assembly by Sukadeva Gosvami – this is the explanation as given by Jiva Gosvami in his *Sandarbhas*.

When taking the name of Radharani I always give some *pranama*: "Oh, please forgive me, I am not qualified to take Your name. I am saying so much with my small tongue, by taking Your name. Please forgive me for having the audacity of taking Your name. Forgive me." She is so high, so great, so noble – we can't consider ourselves fit to take Her name. Sukadev Gosvami did not speak Her name throughout the entire *Bhagavatam*, where he has given the true perception of divine love. The plane of love is above knowledge, above intellect, above rationality. The vibration of that plane is love absolute, absolutely towards Krsna ignoring all other demands coming from the material environment.

**Parakiya-rasa**

*Radha-dasyam* means *parakiya-rasa*, where the utmost surrender is required. In *krsna-lila* in Gokula, the *gopis* had husbands, but in Goloka there is only a pictorial representation of the husbands, otherwise *parakiya* is not possible. There is only a subtle representation, in order to create some panic in the mind of the *gopis* to increase the intensity of their love, in the *milana* (meeting). In *madhurya-rasa*, we can have a complete connection, and in order to enhance emotion, the *milana* must be very rare and very intense. So, the role of the husband is necessary to help. This introduces a shadow of fear in the heart of the *gopis*. "Oh, I have got my husband! How can I go to meet Krsna?" All these things are created in the mind and it will make the *milana* even more tasteful. It is something like remembrance. That sort of consciousness is necessary to give it a *parakiya* character. And the *parakiya* character is necessary to make it very rare and also risky. So it becomes very intense, and that is helpful for the love of Krsna.

This *parakiya* system has been evolved by Yogamaya – to increase the union to its highest intensity is necessary. This is not found in *svakiya*. When it is admitted, socially and scripturally, that He is the enjoyer of all of us, then the enjoying intensity is of a general standard. But to make it more intense, the real position of union is necessary to be created in the environment by Yogamaya. So Jiva Gosvami has shown from the scriptures that Radharani is in fact Krsna's own sweetheart, but there is posing in Vrndavan that She belongs formally to someone else (*parakiya*). It seems that She has a

husband. This makes it very precious, very risky and even blamable, increasing the intensity of union.

**Parakiya Bhajana**

An important point to conceive is the *parakiya* principle as applied to our present life. All our previous *karmika* obligations are analogous to the position of a husband (*pati*). In the Indian social system the husband has complete control or lordship over the wife. To withdraw one's gratitude from him, to disobey and seek comfort or pressure from another (a paramour) is like getting free from the obligations to all the commanding forces beyond Krsna.

The forces of our past activities have the right to exact their demand from us. Wandering in the world we have incurred so many obligations, in so many places, that cannot be neglected (*karma* and *jnana*). They want to master us, to exact what they have loaned, to realize the debt. They should be viewed as husband, they have demands to be realized from us. To disobey them (the husband) and use our free will to go to Krsna's side is like *parakiya-bhajana* (paramour devotion).

On one side is total demand from the environment, and on the other is to use our free will to take us towards Krsna, ignoring external obligation. That is to deceive the husband (*pati-vascayan*). Just as when we borrow money we are obliged to repay the lender. To deal with him publicly in such a way as to dethrone him, to overthrow and disobey, is not permissible – we cannot escape our obligation. But with free will, from the innermost region of the heart, we can side with Krsna.

From our previous life we have acquired so many anti-Krsna tendencies that hold us captive. Somehow we must take our free will away from them, unconsciously, without their knowing, and dedicate it to Krsna. It is possible from our present position to do so. Wherever we are, regardless of how much debt we owe, however great the burden, free will can take us out of that obligatory circle and shift everything to Krsna's side.

Our inner sympathy or prejudice should be in that direction. Our prayer is for that. We realize that we are in the midst of an unfavourable environment. The husband, the in-laws, society, even the scripture – all are against me. Deceiving them, secretly with my free will and the help of His devotees, I will approach Krsna.

All prejudices are represented by society – even the moral codes of the scriptures, which includes almost everything – *sva-janam aryapatha*. They are all on one side. And deceiving them, I will use my free will to dedicate my heart secretly to Krsna. "My Lord, with Your own agent, take me out of here. Take me out!" We must be courageous and bold enough to disobey past obligations, approach with our innermost prayer and self-interest, and dedicate ourselves as *naivedyam* (an offering) to the lotus feet of Krsna and His own.

It will be difficult for women because a similar, perverted thing will try to occupy the position of the genuine. It is a more dangerous position. Apparently it may seem that it will be easy because those that lack privilege receive more grace. But we should be cautious in our analysis not to mistake the womanly nature of the mundane world for the womanhood of the spiritual domain.

We are not enjoyers but we are to be enjoyed – this is the basic negative conception. We are not to handle, but to be handled. The posing is to passively offer ourselves – non-assertion. For preaching we are active, in the sense to convert misconception to proper conception, but when we turn towards Krsna's side it is exclusively a matter of grace. Like a cataka bird that lives on rainwater – whether the cloud throws a thunderbolt or rains water, he has no other shelter – *viracaya mayi dandam dina-bandho dayam va*. While we are non-assertive, making no claim, underground a claim is being established. As much as we possess a non-claimant attitude, automatically our claim is established there. Dedication means that the degree of non-claimant attitude establishes a claim in that wonderful land.

There we thrive and here we die. 'Die to live!' Hegel's theory. That's a very good thing, the philosophy of Hegel: 'Reality is for Itself' and 'Die to live!' These two things have impressed me very much – comprehensive concepts. Krsna is the consumer of all, everything is for Him. And 'Die to live!' If you want to live, you will have to die. Learn to die, if you want to live. 'Dissolve your ego!' Die means to dissolve our ego. And then the coverings of our soul, one by one, will be thrown off. The inner jewel will appear in its pristine glory, that finest valuable ray.

**Highest Dedication is Union in Separation**

Dedication in its highest state is union in separation. Outwardly we may be discouraged by this position, but at heart, our faith is nutured. Our bond becomes stronger and invulnerable – unbreakable even amidst any punishment or separation. Step by step we will go deeper and higher to our pure ideal.

Mahaprabhu, in His Siksastakam says, *aslisya va pada-ratam pinastu mama adarsanan marma-hatam karotu va*. That type of love, that sort of attitude, can never make us separate from Krsna. This is the acme of dedication – the highest form of unity in the deepest plane.

Even Radharani Herself says that Krsna is qualified in every way. "I can't blame Him in any way, still He is so cruel to us all, that He left Vrndavan. It is extremely painful to us – it is My *durdaiva-vilasa*. I cannot accuse Him in any way." This is union in separation.

This is a peculiar type of achievement when, one who has the things, says, "No, I do not have it" – this is the special characteristic of the Infinite. One who has possession of it says I have nothing. And when one says that they do have it, then they do not have it – it is such, because it is a statement from the negative for the positive. The negative who cannot assert at all, can attract only. Assertion is with the positive only, so the negative can hanker, they can express their own reality in the negative characteristic – they can express their position in the degree of necessity. The measurement is on the negative side – the depth of necessity, depth of attraction, but not of gain.

Without the quality of humility, none can enter the domain of devotion. Humility has its quality, from the standpoint of intensity and from the intent, or purity. Humility is a general thing. But Sanatana Gosvami's humility is of a high quality, and a high degree also, and this took him in direct connection with Mahaprabhu. Intense humility is the criterion of the negative side.

There, a slave may also have such a unique right, according to his degree of sacrifice, self-abnegation and intensity of hankering for mercy. There may be a gradation according to progress on the negative side. We are told that one who holds the highest position thinks himself to be the lowest of all. This is the measure of negativity. He or she who is rendering the greatest service thinks, "I am most unsatisfied, I can't do any service to Krsna. I am the worst of all the servants. I can't serve properly."

In fact, that is the qualification for rendering service to the Lord. That dissatisfaction is the capital of service. "I can't satisfy my Lord; I can't work as directed." Such a devotee is always alert in this way to the highest degree. He is always suspicious about his own self. This is the ego of the negative type – never asserting, but always self-abusing. The combination of such servitors becomes very, very sweet. The atmosphere is very sweet – no aggressors, all contributors. The mathematical calculation is there. "I am a *tatastha-jiva* and the higher sphere is made up of higher stuff than myself. There all are *guru* – the earth, the water, the air – everything is *guru*, cent-percent *guru*. And only as a slave can I enter there according to the degree of my free acceptance of slavery – and only with real earnestness for that." That higher sphere is subjective – we are subject in relation to this world of object.

Only I shall hanker, "You please come." He is positiv, I am negative. So, I should encourage my quality of negativity that, "I am the most wretched. I am the most desperate fallen soul, that needs the greatest help, the best attention from You – so wretched that there is no other. Please come down to help me, to deliver me from this lowest position."

This is progress. Even Mahaprabhu Sri Chaitanyadev says that, "I am shedding tears so much taking the name of Krsna, but I do not have a scent of love of God." Mahaprabhu says – *na prema gandho'sti darapi*. "Not a drop of real *raganuga-bhakti* is within Me. That is infinite, that is an ocean. My attempt is a sham. It is artificial." He is blaming Himself in such a way. But from the background, *raganuga-bhakti* is filling Him up completely, capturing Him wholesale.

There is no other way – only to attract Him to come down to my level, by my negative side – that is my hankering. That should be improved – He is invited by humility, He will come down to take me. The negative side should be increased, but not asserted. He will have to take the initiative – humility, want, and dire need of this thing will attract Him. To come, or not to come is His free will. I cannot force Him to come with intense invitiation from my side. In other words, I can force Him only by my earnest invitation. I can increase the earnestness of my invitation. "O Lord, You have to come to deliver this fallen soul. I can't live without You." In this way the negative should be increased to attract the positive. The dominating, and the predominated are two aspects of the same thing.

**Four Categories of Vipralambha**

Divine separation (*vipralambha*) may be divided into four categories – *purva-raga, mana, prema-vaicitra* and *pravasa*.

*Purva-raga* means before meeting – both the parties are not actually meeting but They come in some remote connection, through either the name, a picture, or the sound of the flute. There is no real meeting, but only some idea of connection. This is *purva-raga* – separation before meeting.

*Mana* means that after meeting there is some difference between Them in some small matters. "He is neglecting me – He wants to avoid me," this sort of sentiment comes – "Thereby I don't want Your connection!" Of course, real liking is there underneath, but temporarily these disagreements arise and one wishes to stay away from the other. "I don't like this association" – that is *mana*.

*Prema-vaicitra* arises when Radha and Krsna are together but somehow think that They are not. This may arise when Radharani is standing by Krsna, and seeing Her shadow reflected in the body of Krsna, She thinks that another lady is closely associated with Krsna. Jealousy springs up in such an intense way within that She feels great pangs of separation. These feelings of union in separation are called *prema-vaicitra*. Of course, this sentiment occurs only in *madhurya-rasa*, not in other *rasas*.

*Pravasa* arises when there is an actual separation for either a short or long time – two types of *pravasa*. Krsna may go to Mathura for some time or go to a far off place. This separation is called *pravasa*.

These four types of *vipralambha* – separation between the lover and beloved, are of a very high category. If we indulge in these topics carelessly, it will do some harm to our realization in the future, because the mundane characteristic may try to take us down. So we must approach these topics with much caution.

**Union in Separation**

The feeling of separation is normal and safe, and the feeling of union is mostly treacherous to the lower section. It is easy to mistake one thing for another thing. There is the possibility of going down. So Mahaprabhu Sri Chaitanyadev showed for us the path of union in separation – it is the safest way. "I have got Him," that is dangerous. Mostly the cases are bogus, we must be very much careful about that. We should not think that getting anything and everything, I have got some touch of the Lord. There we must be very, very careful.

One disciple of Svami Maharaj once told in a lecture that union in separation is the highest realization. I was very happy to hear this from him that union in separation, *vipralambha*, is the highest kind of attainment. Without *vipralambha*, nothing else can come to us. Krsna and the opposite thing, antithesis, that will appear as *vipralambha*. *Vipralambha* is the most spacious thing pertaining to Krsna consciousness.

And if we can have the grace of that plane, then we will experience self-forgetfulness. In self-forgetfulness also, if there is Krsna connection then we are safe – we shall have Krsna consciousness in the background and nothing else. *Vipralambha* is the safest and most fearless position.

**Vipralambha Safer than Sambhoga**

It is more dangerous to cultivate *sambhoga* than the mood of separation – that is a little safe. It is safer to deal with separation of the high type, but union is very, very dangerous to deal with. We may participate in feelings of separation a little, though we should not think that it is of this lower

plane. The pain of separation is not of this plane, but still the separation is less injurious. With caution we may talk a little about that – but *sambhoga* will be very, very dangerous. When Radha-Govinda and the *sakhis* are together and they are enjoying the company of one another, that will be very, very dangerous to discuss or to think or to deal in any way with this from this mundane plane – it will create a great offence – that is the idea. So direct handling is more injurious.

Indirect handling of separation, as Mahaprabhu is personally showing by example, is helpful. Mahaprabhu and the devotees are showing so many moods – they can't tolerate the separation of Krsna. "Oh, I can't even tolerate my own existence without Krsna – without His grace, without His company I can't maintain this undesirable existence." All these feelings may help us to a certain extent.

We are not to imitate that, but look respectfully at it as the highest ideal. And that will help us to brush aside our *anarthas*. One's feelings of separation from Krsna should be intense, but if some tears come we should not think that we have realized that stage. That sort of thing should be avoided. *Na prema gandho'sti* – Mahaprabhu said that, "I have not a drop of divine love in Me, otherwise how can I maintain My mundane life."

**Union in Separation is Proper Union**

To dive deep into despair – that is the sign of one in the relativity of divinity. In one sense, *viraha* is a positive thing, it is not non-existent – it is existent. Union proper and union in separation are two different things. The Infinite embraces everything – those who are not conscious of the Infinite are also accommodated.

The nature of the freedom of the *jiva* is union in separation – that is proper union with the Infinite. To come in complete union depends upon Him, and that is very rare. The jurisdiction of the freedom of the *jiva* is in union in separation – it is not a question of intensity.

In *bhava-bhakti* and *prema-bhakti* also, we find union in separation. This is a common ground, but when you have gone deeper you find it to be very, very intense. It will also have no limit. Dive deeper into *rasa* – the degree depends on that classification of union. The deepest union is possible only in *madhurya-rasa*. That makes one almost mad. *Maha-bhava* – a madness in the highest sense – mad insanity. The highest form of sanity is madness – it is the opposite – this is *maha-bhava*.

"Please take me along with You, I can't tolerate Your separation. Mahaprabhu taught that, "You are always with Me and if you do as I say – then your presence is really with Me. This means that to be physically near is not really near. Nearness is a mentality – if we want to have association with a superior then only by serving them can we retain our close position. It is not achieved by any physical or mental process. Just be a patient servant – whatever instruction comes, we are ready to do that. That is the means to be in association. Nearness is calculated by *anugatam*, submission – submission is the way of measurement whether He is near or far. The unit of measurement is of such a character. Physically far away and spiritually very close. The opposite is to be physically very close, but spiritually far off.

**Separation from the devotee**

In the discourse of Ramananda Ray and Mahaprabhu, it is mentioned, that the greatest calamity, the greatest sorrow or most intense pain that ever has been felt by a Vaisnava is separation from a devotee. *Krsna bhakta guru viraha* – that is the deepest pain ever found in this world. So, this separation, *viraha* gives us purity.

Separation gives purity, and it is a test to our adherence to the cause. If in separation we feel so much pain, it is the standard of measurement, what sort of love I have for him. The intensity and pain of our separation is the standard. It is a real test, a real friend. There, the enjoyment cannot be present. The fallen souls are encouraged to observe separation and that will be helpful for them.

*Sambhoga* may have some misapplication for the fallen, so their safe path is with *vipralambha. Vipralambha* is really a guardian, a chastiser, a real friend – and with *sambhoga*, we may be deceived by it for our ill-fate, that possibility may be there. So, we are safer culturing *vipralambha* than *sambhoga*.

**Our Real Wealth is the Fire of Separation**

The burning fire of separation from Krsna is the real wealth – just as with Sri Chaitanyadev, His separation from Krsna was so intense that He could not sleep or take food. His separation was so intense that at night He tried to get out of the house, though the doors were locked. He jumped over the walls of the house, practically unconsciously, and fainted in front of the Jagannath temple. Such an intense degree of separation is found in Him! It is not possible for us to conceive this degree of feeling. Sometimes He rubbed His face against the walls because He could not get out to see His Lord.

A *sakhi* once related to Krsna the pain of separation that Radharani feels for Him. "Previously," she explains, "A continuous flow of tears was found in Her eyes, but it is not there anymore. Somehow She has managed to distribute them to Her friends. Now they are weeping like anything, but no trace of tears can be found in Her. She had some temperature in Her body, but now that is also gone. She has transferred this to Her intimate *sakhis*. Her attendants are now saying many things – undesirable talks of mourning are found among Her attendants. Previosuly all those things were found in Srimati Radharani, but somehow She managed to leave them all with Her friends. She had also been absorbed in deep thought, what will be Her fate? 'Maybe Krsna will never come again – He is doing this and that' – so many thoughts were within Her, but now we find no trace."

"But Her superiors are burdened with those deep thoughts, 'O, the girl won't live. She will pass away very soon. What will be the fate of Vraja? If She passes away, Krsna won't come here again.' What little is left in Her we see in the form of hard breathing and a beating heart – in a day or two that will also disappear. Now, Krsna, You may remain happy here for Your misdeed. Your misdeed is the cause of all these things, but She has managed to relieve You – no complaint will come against You any more. Silently She is passing away – keeping You safe while You remain here and enjoy with Your own friends."

**The Intensity of Vipralambha**

Bilvamangal Thakur says, *anatha-bandho karunaika-sindho.* "These unfortunate days are impossible for me to pass. Without seeing You, I cannot stand to live any more. But You are a friend to the helpless, and You are an ocean of kindness and grace. Please consider it my Lord, how can I pass my days without You." The normal temperament of a devotee will be like that. Separation, of course, will be encouraging. If we find a person is always feeling genuine separation from the Lord, that will be appreciated, whereas anything else should be considered abnormal and dangerous.

These are extremely high transcendental subjects, and although this is not to be discussed in detail, this is the nature of divine love in union and separation. Both are interdependent, for one cannot stay without the other, and separation is created willingly to enhance union.

So you have all come from so far off and are engaging yourselves in these high talks of divinity. We are so grateful to you. In my old age it is almost impossible that I should be utilized by my Guru Maharaj and in this way to talk about Mahaprabhu. And you, my friends, are coming and exacting from me whatever I could store from my Guru Maharaj in my heart. I think I did something to give vent to the position of my Gurudev today.

For more information and/or if you want to order this book, please contact

WWW.GOSAI.COM